A SERMON

Preached on the

Fast-Day,

December 22. 1680.

IN THE

CATHEDRAL CHURCH OF ROCHESTER.

By *ROBERT DIXON*, D.D

Vice-Dean of the said Church.

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Faſt-Day, &c.

II CHRON. XX. 12.

Neither know we what to do, but our eyes are upon thee.

SECTION I.

THE Children of *Ammon* and *Moab*, and Mount *Seir*, whom God would not let the Children of *Iſrael* invade, when they came out of the Land of *Egypt*, but they turned from them, and deſtroyed them not; rewarded them ſo ill for their forbearance, when it was in their power to have deſtroyed them, that they came up with a mighty Force againſt them to caſt them out of their *Coherence.*

their Poſſeſſion, which the Lord had given them to inherit. Then *Jehoſh iphat* feared, and took the right courſe, and ſet himſelf to ſeek the Lord, and proclaimed a Faſt throughout all *Judah*. And *Judah* gathered themſelves together, to ask help of the Lord; even out of all the Cities of *Judah*, they came to ſeek the Lord. Then (as Kings and Prophets, and ſome few Others in thoſe daies had the Spirit of Prayer; In the Goſpel times the Spirit is poured out more plentifully upon all Fleſh,) *Jehoſhaphat* ſtood in the Congregation of *Judah* and *Jeruſalem* in the Houſe of the Lord, before the New Court, and uttered an ingenious Prayer, in which he briefly declared the Juſtice of their Cauſe, and their Confidence in God. Then after him, upon the Spirit of *Jahaziel* the Son of *Zechariah*, a *Levite* of the Sons of *Aſaph*, came the Spirit of the Lord in the midſt of the Congregation, and encouraged them not to be afraid, or diſmayed of thoſe *Ammonites*, *Moabites*, and *Idumæans*, which were ſo great a Multitude; becauſe the Battel was not theirs, but Gods, bidding them, ſtand ſtill and ſee the Salvation of the Lord, and that the Lord would be with them. Becauſe they believed in the Lord their God and his Prophets, therefore they ſhould proſper; and accordingly it came to paſs, for their Enemies deſtroyed one another, and their dead bodies fell to the Earth, and none eſcaped, and they took the ſpoil in great abundance, and they returned to *Jeruſalem*, to give thanks to the Lord for their great deliverance. This courſe our Gracious King and his whole Kingdom have taken againſt Their implacable Enemies, both at home and abroad; and we pray, as they did, this day with one mouth; *Behold how they reward us, to come to caſt us out of thy poſſeſſion which thou haſt given us to inherit. O, our God, wilt thou not judge them? for we have no might againſt this great Company that cometh againſt us; Neither know we what to do, but our eyes are upon thee.*

SECT.

SECT. II.

The Subject is, Laſt Reſolution.

The Points are, { 1. Extremity, *We know not what to do.* 2. Remedy, *But our eyes are upon thee.*

Extremity, is a helpleſs Condition, when all outward hopes fail, when Sins are upon us, and Enemies upon our back, the World, the Fleſh, and the Devil; all for miſchief and utter ruine. *Extremity.*

There are ſeveral kinds of Extremities, as of Sins and of Miſeries.

1. Perſonal Extremities of Sins and Miſeries, that is, ſuch as we bring upon our ſelves, by wilful diſobedience Perſonal.

2. National Extremities of Sins and Miſeries, that is, which a whole People bring upon their Nation, by their wilful Rebellion, National.

3. Church Extremities of Sins and Miſeries, that is, which they bring upon the whole Church by their wilful diſobedience, Eccleſiaſtical.

In all theſe Diſtractions and Confuſions we know not what to do; we are at the laſt caſt, finding no help from our ſelves, or any other Creature, Angels or Men; our Eyes are only upon God.

So we are the Cauſes of our own Extremities upon our ſelves, and upon the whole Nation, and upon the whole Church.

So Others are the Cauſes of our Perſonal Extremities.

And Others are the Cauſes of our National Extremities.

And Others are the Cauſes of our Eccleſiaſtical Extremities.

So we are the Cauſes of Perſonal Extremities upon Others.

And we are the Cauſes of National Extremities upon Others.

And

And We are the Cauſes of Church Extremities upon Others.

So we do our ſelves Harm, and we do others Harm, and others do us Harm.

And then we fly to God to do us Good, and others fly to God to do us Good, and we fly to God to do others Good.

Remedy. II. Remedy. Faith in God.

Bodily Extremities we muſt fall into.

Soul Extremities we may avoid.

Deus Providebit, God will ſecure us from both.

Want of Care brings all theſe upon us.

Care, remedies all theſe.

In God's Ark we may be ſafe, in our Perſons, Nation and Church; when, in the Devil's Ark, all the World is drowned.

There is therefore a Time to unite all Perſonal Forces. Wit.

There is a Time to unite all National Forces. Arms.

There is a Time to unite all Church Forces. Prayer.

1. Wicked men run headlong into ſtraits, as the Horſe ruſheth into the Battel, or an Ox goeth to the ſlaughter; as a Bird haſteneth into the Snare, as a Fool runneth to the Correction of the Stocks, not knowing it is for their lives As the Fiſh ſwimmeth, playing, through the Waters of *Jordan* into the *Dead Sea*. Preying greedily on the pleaſant Bait, ſwallows therewith the deadly Hook. There is poyſon of Death in the Pot, before they know it. They go down into Hell in a moment, before they know where they are. No fore-caſt, no fore-ſight at all; embrace preſent things, not regarding futurity. Eat and Drink, and die to morrow. Dance delicately into the Grave. Sail fairly into Gulphs, Rocks, and Quickſands.

O Navis, quò te referent in mare novi fluctus, &c.

A ſhort life and a pleaſant. Crown themſelves with Roſe-buds, before they be withered; fill themſelves with coſtly Wine and Ointments, and let no flower of the Spring paſs by them.

The *Prodigal* ſpent his Eſtate upon Harlots, and came to Swines and Husks. From Liberty men run into Licentiouſneſs, and fall together by the ears; and of Freemen become Slaves. Run in Debt; into a Gaol, to die; Rob, and Kill, and come to the Gallows. Drink drunk, and ſtagger into their Graves. Stab, Piſtol, Poyſon one another; ſuddenly they periſh, and come to a fearful end.

2. Righteous men are never forlorn. Troubled on every ſide, yet not diſtreſſed; perplexed, but not in deſpair; perſecuted, but not forſaken; caſt down, but not deſtroyed. I never ſaw the Righteous forſaken, nor their Seed begging their bread; the Lord careth for the Righteous, he is their helper, and delivereth them out of all their Troubles. The Wicked, in their fury lay on ſore ſtrokes upon them; if God be angry but a little, they will be ſure to help forward the affliction all they can, taking more leave than is given them, to ſhew their Malice, till God burn that Rod in the fire, that would lie longer upon the Back of the Righteous than it ſhould do. Rejoyce not againſt me, O my Enemy, for though I fall, yet ſhall I riſe again. The Buſh burneth, but is not conſumed. The Lord knoweth how to uphold, and comfort, and deliver. No body knows the Comforts, and the mighty Aſſiſtances that flow from the Divine Spirit, upon the Spirits of afflicted Servants and Children of God, making ample ſatisfaction for all the Sufferings of this life, ſuperadding the Aſſurance of everlaſting Salvation, into which through many Afflictions we muſt enter.

The Righteous ſuffer juſtly from God, but wrongfully from the Sons of Men; they have deſerved it from God, but not from Men. They are baſely betrayed and abuſed;

even

even for Well-doing Christ was numbred among the Transgressors, but he was innocent and had done nothing amiss. The two Thieves had their deserts. He was betrayed with a Kiss of his Servant, that did what he listed with the Purse, and eat of his Masters Bread, and dipt his Morsel in his Dish. *Joab* took *Abner* aside to speak with him quietly, he thinking no harm, and smote him under the fifth Rib, that he died, not as a Fool died, bound hand and feet, that he could not help himself; but unawares, as a man falleth before a Treacherous Enemy. Such usage the best of Men find, of whom the World is not worthy. Let us oppress, say they, the poor Righteous man, and not spare the Widow, nor reverence the ancient Grayhairs. Let our strength be the Law of our Justice, for that which is feeble is found to be nothing worth. Let us lay wait for the Righteous, because he is not for our turn, and he is clean contrary to our doings, he was made to reprove our thoughts. He is grievous unto us, even to behold, for his life is not like other men, his ways are of another fashion. If the Just man be the Son of God, he will help him, and deliver him out of the hand of his Enemies. Let us examine him with despitefulness and torment, that we may know his Meekness and prove his Patience. But the Souls of the Righteous are still in the hand of God, whatever becomes of their Bodies, and there shall no torment touch them. Though they be punished in the sight of God, yet their hope is full of a glorious and blessed Immortality. And having been a little chastised, they shall be greatly rewarded; for God proved them, and found them worthy for himself. They that put their trust in the Lord, shall understand the Truth, and such as be faithful in Love, shall abide with him; for Grace and Mercy is to his Saints, and he taketh care for his Elect.

These are the Sufferings, and this is the perfecting of the Patience and Faith of the Saints, even unto the death

of

of the Body, and after death the Patience of their Souls continueth, waiting and crying from under the Altar, *Lord, how long; how long, O Lord, holy and true, dost thou not judge and avenge our Blood on them that dwell on the Earth?* While they lived the eyes of their Faith were upon God, an Evidence of their deliverance not seen, and the Substance thereof hoped for. If they fail in the Flesh, they never fail in the Spirit; if they fail in the false Honours and Riches, they never fail in the true Honours and Riches. For them to live is Christ, and to die is gain, and whether they live or die, they are the Lords. Whatever their Beginning be, their End is *Peace*. A bed of Thorns is to them a bed of Roses. The Wicked kiss a painted *Jezabel*, ravish a Cloud, tantalize Chimera's, desperate, trying all their Wits, using all means but the true, which is *Repentance from dead works to serve the living God*; instead of which they die in their sins, cursing God and blaspheming, cursing the Stars and the Fates, and what not? so they go to their place. Such shame have all God's Enemies, and such honour have all his Saints.

SECTION III.

Spiritual Desertions.

I might here make a Metaphysical Discourse of Spiritual Desertions and Streights, that they say, God puts his People into, and leaves them in for a time and times, hiding his face, and again looking upon them, casting them down, and lifting them up. Like Parents, leaving their Children to cry and want, and then satisfying their wants. I am not certain, that these are the usual waies and methods of God's dealing with Souls. God's waies are in the Deep, and his paths are in the great Waters, and his footsteps are not known.

I find it was the way of God's proceeding under the Old Testament, in Legal dispensations of Judgments and Mercies; but I do not find it is so now. I find the Spirit

is called the *Spirit of comfort*, and when it ſeems to depart, fear not, for it is not departed, as to the comforts of the Body, much more of the Soul. And that God delighteth not in grieving the Sons of Men, nor doth he fright Mortals into Regeneration; for though there be fear in the Fleſh, which is weak, yet there is joy in the Spirit, which is willing, all along, under various Diſpenſations and Meaſures, creating hope above hope, and contrary unto Hope, which is the Anchor of the Soul.

The Meſſenger of Satan hath been miraculouſly ſent to buffet ſome great Saints in the Body here, to try their Faith, that the Soul might be ſaved in the day of the Lord Jeſus.

St. *Paul* was in a great ſtrait, but it was of Love, between two, that is, betwixt his own and his Diſciples happineſs, whether it were beſt for him to live or die; he had a deſire to both, but did not well know which to chooſe, though the one were better for him than the other. To depart and to be with Chriſt, was far better for him, but to ſtay among his Diſciples was better for them. A great conteſt and ſtriving of Love, as in another place he ſaith, He could wiſh himſelf accurſed for his Brethren, his Companions ſake, the *Jews*, rather than they ſhould be caſt away.

The like Spirit we find in *Moſes*, in a Rapture of Love, wiſhing to be blotted out of the Book of Life, rather than the People ſhould periſh.

David was brought into a great ſtrait, which to chooſe (for one he muſt) of the three Judgments of *Peſtilence*, *Famine*, or the *Sword*; but he choſe the laſt and leaſt, becauſe it was better to fall into the hands of God, than of men, for with God there was mercy, but with men there was none.

Job complained in the errour of his life, curſing the day of his birth, and wiſhing for death.

Elijah in diſtreſs prayed, that he might die.

Jonah

Jonah was angry, even unto death, for a ſmall matter of the ſhadow of a Gourd, and becauſe his Prophecy came not to paſs.

Thus, for want of Faith in Extremities of Sufferings, many fools in all haſt would go down to the Grave to ſecure themſelves there, and many of them died indeed by their own hands, in a mad mood, and wiſhed themſelves alive again when it was too late.

But none of theſe was *Jehoſhaphats* caſe, nor will the letter of the Text bear it, nor the Spiritual ſenſe. Nor is this the true Caſe of a Chriſtian, nor will I hook it into the Text by violent wreſting thereof.

Sin may bring into Temporal ſtreights, and does; but Grace and Love caſteth out theſe legal fears. The Spirit of Adoption ſpeaks Liberty, and the Blood of Chriſt ſpeaks better things than the Blood of *Abel*, and the Goſpel than the Law. God bids us to ſpeak comfortably to his People. And Chriſt ſaith, *Let not your hearts be troubled*, and leaves his Peace ever with his Church.

I will not therefore fright poor tender Conſciences into deſpair, I underſtand better things. Liſten not therefore to the ſad complaints and outcries of the Fleſh, in paſſions and furies againſt all reaſon; but give ear to the ſweet melody of the Spirit, in Religious fellowſhip with God, above all carnal grievances whatſoever. Say not only in the fleſh, *We know not what to do*; for if you look no further, you will not know what to do indeed: But ſay in the Spirit, *Our eyes are upon God*, and then you will know what to do indeed; for the Spirit will teach you what you ſhould do, and lead you into all Truth and Peace, with joy unſpeakable and full of glory.

In, and in order to the work of Regeneration, Men cry out to their Companions, *Men and Brethren, what ſhall we do?* as being pricked in their hearts, and being willing to do any things for God's glory and their own good, deſire to know what they ſhould do that they

might be saved; and to God, *Lord, what wouldst thou have me to do?* And the Answer is ready from God, *Repent and be baptized*, and wait till the times of refreshment shall come from the Lord. Forget those things that are behind, and look to those things that are before, pressing on to the mark, and to the Price of the high Calling, which is laid up for us in Christ Jesus.

There was a time of Legal fears; it is now the time of the Gospel, we are not to fear after that fashion; but are bidden to *rejoyce alway in the Lord*, and *again to rejoyce*; to mortifie all Earthly fears and joys, and to exult because our Names are written in the Book of life. The *Jews* had Faith only for Temporal Deliverances, but Christians have Faith for both. We have not that Spirit of Bondage to fear, as they did; but we have received the Spirit of Adoption, to hope, as they did not. Children in Minority, as Women, are fearful; but the Adult quit themselves like men. When I was a Child, I thought as a Child, spake as a Child, I did as a Child; but when I became a man, I put away Childish things. The Gospel is Tidings of great joy, which shall be unto all People. Therefore for Christians to be alwaies sighing, and groaning, and crying, whipping and tearing themselves, going in Pilgrimage bare-foot and bare-legd, lying on boards in Sackcloth and Ashes, I think savours not of a right Spirit. So to fast this great Day, is not to disfigure their faces, that they may appear unto men to fast, or to hang down their heads like a Bull-rush for a day; but to undo the heavy Burthens, and to let the oppressed go free, to do Righteousness and love Mercy, and walk humbly with their God.

See God in all these. The last Remedy is best.

Our Eyes are upon God, because God's Eyes are upon us.

God's Care is upon us, because our Trust is upon God.

So men look one upon another, and cannot help one another.

So

So men look upon God, and he helps them all.

As two Friends look one upon another to pity and help one another, if they can. And one Friend may be able to help himself and his Friend, and all his Friends; and the other Friend and Friends are helpless altogether, either of themselves or their Friends. One Friend may have no need of help, but the other hath. But all have need of help, at one time or other, from each other, and at all times have need of help from God.

God is able and willing, so are not Men; not all Men, nor at all times.

One Deep calleth upon another. The depth of Sin and Misery on our part, calleth upon the depth of Grace and Mercy on God's part.

SECT. IV.

This Doctrine easily falls into use and practice, as followeth at large. *Application.*

1. Against sinful Hopes, from the World, the Flesh, and the Devil; they do us harm.

2. Against sinful Fears from the World, the Flesh, and the Devil; they do us harm, as of Damnation here or hereafter.

The most Wicked are the most fearful, fearing where no fear is, at every shadow, at every noise, even to the shaking of a leaf; because there is guilt within.

The most Righteous are most hopeful, where most despair is for substance, and Clamours over their heads.

3. But Faith is above Hope, and contrary to Hope; and Faith is above Fear, and contrary to Fear. And Love advanceth Hope, and casteth out Fear; and Patience overcometh Fear, keeping Love and Hope.

4. In Sins who should we look unto, but to God alone; for who can forgive Sins, but God alone?

5. In Miseries, who should we look unto, but to God alone;

alone; for who can ſave from Miſeries, but God alone?

6. Humiliation therefore is neceſſary under Sins, and Humiliation is neceſſary under Miſeries. And this kind goeth not out but by Prayer and Faſting.

SECT. V.

Prodigies. It will be no unreaſonable, nor unſeaſonable Excurſion, I hope, if I decry all ſinful Fears or Hopes ariſing from Prodigies, which do miniſter hugely to the Spirit of Bondage in Goſpel Times. To ſeal men with the Mark of *Cain*, who feared that every Man that met him would kill him, and that his Sins were greater than could be forgiven him. Or with the Mark of a Hypocrite, whoſe hope ſhall certainly periſh, and his expectation ſhall be utterly cut off, as the Spider's Web, before God; periſh, and come to a fearful end.

The old Prophets, by their Learning, Holineſs, and Gifts, did create Reverence to their Perſons, and Meſſages under the Law. And doth Heaven now make uſe of Monſters, Spectrums, Comets, or other Meteors; as of Blazing-Stars,&c. or of Unclean Spirits, as his Publick Heralds under the Goſpel?

Signs Moral. *Signa Moralia*, I grant. As the gradual leſſening of the glory of the *Jewiſh* Polity and Pædagogy, by the ceaſing of Prophets, the abſence of Heavenly Fire unextinguiſhed upon the Altar; the want of the Ark of the Covenant; the *Schechinah*, the *Urim* and *Thummim*. The lapſing of Government, from Kings to Dukes, from Dukes to the *Sanedrim*, from the *Sanedrim* to the *Roman* Yoke. No Kings were Types of Chriſt after *David* and *Solomon*, except *Hezekiah* may come in.

The ſplendour of *Moſes*'s Worſhip waxing dim, might be a ſign of the *Sun of Righteouſs*'s ariſing, in a ſtate of more Spiritual and Inward glory.

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The *Jews* uſed Signs much, and asked for them often. And except they had Signs and Wonders, they would not believe.

In the broad Day-light of the Goſpel we have no need of theſe things, nor want we awakening by Monitors, in Heaven or Earth, into a Senſe and Awe of the Divine Majeſty.

We muſt now believe without a Sign, and derive our Repentance, not from mighty Earthquakes and Prodigies; but from the ingenuous underſtanding ſenſe of Sin.

Repreſentation of God Terrible.

Among all Nations, Chriſtian and Heathen, the Sweetneſs of Divine Goodneſs, hath been too much ſowred with this Leaven, and diſguſted by this Gall of Bitterneſs. Τὸ Θεῖον Πᾶν φθονερὸν, καὶ παρεχῶδες, ſaid *Herodotus*, taxed juſtly therefore by *Plutarch*. God is repreſented as envious, and dreadful to Mankind: As if his Counſels were taken up with contriving nothing but Plagues and Thunderbolts, forged in the ſhop of Torments, perplexing Mortals from living a quiet life here for the ſhort moment of time, which they have to live. A Peſtilential Air breathed from Hell, eating out the Vitals of the Soul of Devotion!

The quite contrary is to be believed of God, that he doth not willingly grieve the hearts of the Children of Men. That he delights not in the death of any Sinner, but rather that he ſhould turn from his Sins, and live. Judgment is his ſtrange work; Mercy is that in which he moſt delighteth, above all his other Works. *Bleſſed be God.*

The more the heart of Man out-grows the Joys and Fears of the World, the leſs Prodigies for futurities are eſteemed.

Divination by Heathens.

The *Gentiles*, that lifted not up their minds ſufficiently unto Heaven, invented and practiced moſt the Arts of Magick and Divination, by Augury, Sorcery, Magick, Guts of Beaſts, &c.

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The *Jews*, that were promiſed a Heaven on this ſide thereof, looked after the Signs of the Times here below.

But the Introduction of a better Hope, hath few Intimations of future Events, (except in the *Revelation*, which moſt Learned men do judge to be already accompliſhed,) as looking after another World.

The Devil is not of God's Counſel; Chriſt's coming hath put out all the Fires of his Altars, ſilenced all his Oracles. Even the Temple, and Ceremonial Services of God, are all aboliſhed, to bring in a Spiritual Worſhip every where.

And as for Judgments and Calamities, they are changed into the nature of Mercies, and are as a launcing of a corrupt Member, to ſave the reſt that are ſound.

A true Son of Wiſdom doth ἀσπάζεσθαι τὰ συμβαίνοντα, kiſs and embrace all the Iſſues of Divine Providence and Goodneſs; and they are welcom by the Grace of God, and God is above the Devil.

Ergo, We look not to Prodigies, but to Providence; not downwards upon Earthly Judgments and Deaths, but upwards, to Heavenly Hopes and Comforts.

We take moſt care for the Inward Man.

We count our ſelves ſecure in God, who hath freely given us Chriſt, and will with him alſo freely give us all things.

Freedom of Spirit and Love, ſecures us from Bondage and Fear.

All *Jewiſh* and *Paganiſh* Expiations are weak.

Holy Hearts and Lives are the beſt Sacrifices.

Spiritual Weapons overcome Carnal; and this kind goeth not out, but by Prayer and Faſting.

Agents free, and not free.

As for *Prodigies*, ſo long as God is a Free Agent; ſo long as Natural Cauſes are Neceſſary Agents, not knowing what they do. So long as Men are Free Agents, knowing what they do: ſo long as Providence directs and rules Neceſſary Agents to produce, or not produce Plagues,

Delu-

Deluges or Droughts, Plenty or Famine, &c. which are not in their own power, and much leſs in our power. So long as Providence orders Free Agents in their own power to do or not to do what is in their Sphere; So long as Peace and War, Love or hatred, depends upon thoſe Free Agents in their Counſels and Elections under God, and 'tis their own fault if they miſcarry otherwiſe then God would have them, becauſe not rightly choſen according to the Will of God. So long Comets and Meteors point not directly nor indirectly at the voluntary Changes and Chances of this Moral and Mortal Life. Comets are from Natural involuntary Cauſes, and may produce Natural and Involuntary Effects of Fires and Waters, Plagues or Famines, &c. as do more afar off, the Sun Moon and Stars, or may be hindred from producing them, by the Arbitrary Will and Power of God: So long we will lay no ſtreſs upon ſuch things.

Agents free and not free.

Aſtra regunt homines, ſed regit Aſtra Deus.

But for Arbitrary Effects, they ſpring from Arbitrary Cauſes free to be produced or not to be produced, according as the Wills of Men are pleaſed or not pleaſed to determine themſelves one way or other as God hath ordered them that they ſhould depend upon Mens free Will altogether, as God hath ordered them that they ſhould depend, one way or another, ſuch as Cœlibates, Mariages, Degrees, Covenants, Leagues, Gifts, Deprivations, Degradations, Releaſes, Charges or Diſcharges, &c. depending upon the Will of Men as it is impowered under the Will of God. Beſides who can read in Stars or Meteors, ſuch Contingencies under God, depend only upon Mans free Will?

Obj. Joſephus reports ſtrange ſights in the Aire, before *Jeruſalem* was taken.

Sol. The Synagogue was but newly buried, and not yet ſetled in its Grave. It was but early days yet, and beſides, Comets muſt happen at one time or other, and therefore either before or after fatal Contingencies; if before, then they are vulgarly accounted Cauſes; if after, What are they then? All Cauſes muſt be before their Effects, and not at the time of the effects nor after them. If there be Characters of ſuch effects which as yet lie faſt aſleep in their Cauſes, and God knows how long it ſhall be before they ſhall be awakned; Who ſhall dare to rouze them up before their time? And how angry would ſuch effects be to be diſturbed or haſtned to their birth by any but God their Maſter; How can it be? I ſay if there be any ſuch Characters, Of what kind are thoſe Characters then? Are Comets the Finger of God? Or the Pen in his hands? We are ſure his Will is written in his word, by his Spirit. The writings of the Old Teſtament we know, and the writings of the New Teſtament we know; But what are theſe? Thus far we read in great letters, *that he that runneth may read them. The Heavens declare the glory of God, and the Firmament ſheweth his handy work, and every Herb ſpeaks a God; look upon the Sun and praiſe him that made him, whoſe eyes are Ten-thouſand times brighter than the Sun in his full clearneſs.* But in future Contingencies God only knows them, it is not for us to enquire after them. And what eye of an Aſtrologer can diſcern them, more than another mans, or who brought them a Ladder to climb up ſo high; and what skill have they to read them more than any other Man, or to underſtand when they have read them what the true meaning of them is, more then any other Man; Who perhaps hath better eyes, and a quicker Judgment then they? They muſt think well that we are not Fools altogether, and that they muſt produce better Principles of their Art, then they have yet done, before they can convince learned Searching men of the Truth, of their

bold

bold Assertions. What shall we think of that great and wonderfull Change and Revolution of State, after Twenty years Destruction, (in which time hapned that most horrid Parricide of King Charles the First,) that ever hapned in the World, by the Restauration of Charles the Second in peace and honour? Was this so much as dream'd of by all the privy Counsellors to the Stars? Is not this enough to prove the Divines mad, that could perceive nothing at all in all the Heavenly Indications of this great matter? And how many more Instances might be given to the same purposes of secrets kept in the brest of God, that neither Angels nor Devils, nor Stars not Meteors, had the least knowledge of them beforehand? Who then should we look unto but to God, in these and all other causes?

SECT. VI.

The *Spanish Armada*, Christn'd *Invincible*, was broke in pieces, notwithstanding all the Popes blessings.

Consecrated Swords, Banners, Daggers, Pistols, *Agnus Dei's*, Cruzado's, are meer Toys and Trifles. They fly to their Saints and Angels, as Heathens did to their Idol God's; but we seek to the true God. They come unto us with Sword and Spear, but we come unto them in the Name of the Lord; and he will save us for his great Name sake. They trust as the *Jews* did in an Arm of Flesh; but we trust in God alone. *God is our present help in time of trouble, God is the hope of all the ends of the Earth, and of them that remain in the broad Sea*; others pur their trust in Horses and in Chariots, but we in the Name of the Lord our God. The Lord's Arm is not shortned, that he cannot save, neither is his strength abated. We live by Faith, and not by Sense. We live above the World, looking from all help and comfort in God. Put

not your truſt in Princes, nor in any Child of Man, for they are utterly deceitful. We have been delivered from many extremities, but this is the moſt Univerſal that ever came upon this Church and Kingdom. If the Lord had not been on our ſide, may *Iſrael* now ſay, if the Lord himſelf had not been on our ſide when men roſe up againſt us, they had utterly ſwallowed us up before now; they were ſo wrathfully diſpleaſed at us. Never more numerous, powerful and implacable Enemies then now. In perils at home, in perils abroad, in perils by Land, in perils by Water, in peril amongſt falſe Brethren. We can never truſt them, that profeſs never to keep faith with us, but continually ly in wait to deceive by Mental Reſervations and Æquivocations of all ſorts that the wit of Man can invent. O let us fall into the hands of God, for with him there is mercy, but not into the hands of men, that know no mercy, but their very tender mercies are cruel. O Lord put a Hook into the noſes, and a Bridle into the lips of ſuch men, and curb their barbarous and monſtrous malice, that it may enlarge it ſelf no further. Diſcover the depths of Satan, and bring to light the hidden works of darkneſs that are contrived ſecretly in the boſom of Hell it ſelf, againſt thy holy Child Jeſus, and againſt the Annointed of the Lord, and this Church and Kingdom; that they may come forth into the light of the open Sun who is ready to hide his face from ſeeing them. We are as the Apple of God's Eye, and as the Bracelets upon his Right Arm. Tender and dear in the ſight of the Lord is the death of the Saints; Touch not mine Annointed and do my Prophets no harm. If the Lord were pleaſed to kill us, he would not have accepted of our Sacrifices, neither would he have diſcovered unto us, all theſe Myſteries of Iniquities, nor as at this time have told us ſuch ſecret Plots of Murders and Aſſaſinations as theſe are. Still we cry out Lord ſave us, or elſe we periſh. And ſtill our ſhip lives and bears up againſt thoſe roaring Surges, and ſtands

off

off from these fearful Rocks and Quick-sands that wait for her.

Witches, Comets, Polices, Lyes of all sorts, even unto death, shall not plague us into dispair. God hath raised up the Spirits of the best of the Nation as one Man to stand up and defend the Truth with might and main. This is the Gift of God, and its marvelous in our Eyes, and we have cause to thank God for it. A Gospel Faith, a Gospel Love is a security above all, Let the Earth be removed, if it will, and the Mountains fall into the midst of the Sea.

Tho the Plowers plow upon our backs and make long furrows, tho we put our mouths into the very dust, tho we are gon down to bottoms of Mountains, into the belly of Hell, and the Earth with her bates about us for ever, and the Weeds of dispair are wrapped about our heads, yet will wee look once more to the Holy Temple of the Lord. We will believe above hope, and contrary unto hope, and the gates of Hell shall never be able to prevail against us. For we know on whom we do believe, and he will never fail us. Did any that trusted in him ever fail? Tho he hide his face, 'tis but for a time, tho he be angry, he will not keep it in everlasting displeasure, he will come, he will not tarry, with healing in his wings. We shall one day say, doubtless there is a God that Judgeth the Earth. Stand still and see the salvation of God. Let the Nations of the Earth gather themselves together, they shall be broken in pieces. No Weapon formed against God shall ever prosper. It is in vain to fight against God, it is in vain to kick against the Pricks. O tarry the Lords leasure, his time is the best time.

Stay and see what the Lord will do with us, and what he will do for us. When the Lord in the year 1660 brought again our Captivity out of *Babylon*, then were we like unto them that dream. We should utterly have fainted unless we had believed verily to see the goodness of the

Lord

Lord, in the Land of the living, the living they ſhall praiſe thee, as we do this day. O let us live, and we ſhall praiſe thee! O taſt and ſee how good the Lord is; all ye that put your truſt in him. He will never leave us nor forſake us.

SECT. VII.

1. We know by woful experience, that our unthankfulneſs and unfruitfulneſs for former mercies have brought theſe new extremities upon us. We are at a loſs as to humane Policy and ſtrength, What will all our Rebellion profit us? It will be bitterneſs in the latter end, And what ſhall we do in the end thereof? What fruit can we have in thoſe things whereof we ſhall one day be aſhamed?

2. We believe Extremities recoverable, Rejoyce not againſt me, O my Enemy, for tho I fall, yet I ſhall riſe again. God brings to the gate of the Grave, and brings back again, he kills, and maks alive, he raiſeth up the poor out of the duſt, and ſetteth him among the Princes of the Earth. He raiſeth up light out of darkneſs, Order out of Confuſion, Plenty out of Want, Health out of Sickneſs, Truth out of Error, Peace out of War, Life out of Death; and he only can doe after this faſhion. What is it that God cannot do? Is any thing too hard for the Lord? The Heathens cryed to their God's, and cut themſelves with Launces till the blood guſhed out, ſaying, O *Baal* hear us, but there was no Anſwer nor any that regarded. God only is the God that heareth Prayers, and unto him muſt all Fleſh come. And whither ſhould we go but unto him that hath the words of Eternal life?

Whither ſhould Children fly but to their Parents, Servants, but to their Lords, Sheep, but to their Shepherds, Subjects, but to their Princes, and all Clients, but to their Patrons, Guardians and Protectors? All lack a Saviour in diſtreſs, All cry what ſhall we do?

Whither

Whither shall we go? Who will shew us any good? Lord save us, we perish; our eyes are only upon thee, from whom only cometh our Salvation. Whom have we in Heaven but thee, and who is there on Earth, that we can desire in comparison of thee? The eyes of all things look up unto thee, and thou givest them their meat in due season, thou openest thine hand wide, and fillest every Creature plentifully with thy blessings; the young Ravens call upon God, and are fed by him. Doth God take care for Ravens? How much more of us, O we of little Faith? Our Fathers hoped in thee, and thou didst deliver them, they put their trust in thee and were not confounded. Fear not little Flock, for it is your Fathers pleasure to give you a Kingdom. Let not your hearts be troubled, the World shall hate you, but it hated me before it hated you; and if they have done these things to the green Tree, well may they do them to the dry. The Servant must not be above his Master, it is well that he be as his Master. In the World ye shall have tribulation, but be of good cheer I have overcome the World, I have sent you forth as Sheep amongst Wolves, who shall come to you in Sheeps clothing, and wear a rough Garment to deceive; therefore be wise as Serpents, and innocent as Doves. 'Tis hard to avoid a Hypocrite, a false Brother. Against a professed Enemy we stand in defiance upon our Guard, and we expect no good but harm from such; but a Hypocrite kisses and betrays, embraces and cuts your throat. None of these are to be trusted, especially they that call us Heretical doggs, Dross and Vermin, Reprobates and Castaways, and out of the Pale of the Church. They are utterly deceitful upon the Balance, they are lighter than vanity it self, their throat is an open Sepulchre, they flatter with their lips, but dissemble with their double heart, their words are softer than butter, smoother than Oyle, and sharper than a two edged Sword, therefore trust them

not.

not. What truſt can there be in thoſe men who maintain falſe Principles and Practices. They are Giants, the Sons of *Anak*, their Walls are mounted up to Heaven; They have great might, and exceeding Malice; but the Lord from Heaven is mightier. He beholds the tears of the oppreſſed, how they run down their cheeks every day, and there is none to comfort them. He ſees and ſmiles, and laughs them to ſcorn, when they laugh his Servants to ſcorn, while they come about them like Bees, and would eat them as they eat bread, and are confederate againſt them; they ſhall be extinct, as the Fire among the Thorns, ſuddenly do they periſh and come to a fearful end.

In the mean time great is the patience and comfort of the Saints, their Soul is among Lions, Briars and Thorns tare them; they fly to the Rocks, and cling to the ragged Rocks for want of a covering, and no man careth for their Soul; but God careth for them, and his Grace ſhall be ſufficient for them. The Lord is on our ſide, we will not fear what man can do unto us. We call upon the Lord in our diſtreſs, and he heareth us, and ſets our feet in a large room; The Lord taketh our part with them that help us, therefore ſhall we ſee our deſire upon them that hate us. It is better to truſt in the Lord, than to put confidence in man; it is better to truſt in the Lord, than to put confidence in Princes. All Nations may compaſs us round about, but in the Name of the Lord, we ſhall deſtroy them; they may thruſt ſoar at us to make us fall, but the Lord will uphold us. He is our ſtrength, and our ſong, and is become our ſalvation; the right hand of the Lord bringeth mighty things to paſs. We ſhall not die, but live, and declare the works of the Lord, the living they ſhall praiſe him, as we do this day; O let us live that we may praiſe thee. The Lord hath chaſtned us ſore, but he will not give us over unto death. The Stone which the builder ſrefuſed is become the head ſtone of the corner.

Save

Save now we beseech thee O Lord, O Lord send us now Prosperity. O give thanks unto the Name of the Lord, for he is good, for his mercy endureth for ever.

3. God suffereth his People to be brought into Extremities and delivereth them looking up unto him with the eye of Faith when all other hopes fail. Instances,

SECT. VIII.

Adam and *Eve* hid themselves from God for shame after they had fallen and were driven out of Paradise, and kept out by a flaming Sword, till by Repentance they recovered and kept the favour of God.

Lot was saved out of the flames of *Sodom*.

The *Three Children* were untoucht in the midst of the fiery Furnace.

Susanna rescued from the Unrighteous Judges.

Daniel was safe in the hungry Lyons Den.

Jews saved from the destruction plotted by *Haman*.

Joseph was brought out of the Pit, and from the Prison, and advanced to honour and greatness.

Prophets hid by fifty in a Cave.

Seven Thousand reserved in *Israel*, that bowed not their knees unto *Baal*, and whose mouths had not kissed him.

Above Forty Conspirators that vowed they would not eat nor drink till they had killed *Paul*.

Moses and *Aaron* saved from the Conspiracy of *Corah Dathan* and *Abiram*.

Aaron offered Incense and stood in the Gap between the living and the dead, and the Plague ceased.

David built an Altar and the Plague stayed.

Sennacherib's Host destroyed by an Angel and *Hezekiah* saved.

Egypt saved from famine by *Josephs* care.

Sudden plenty in *Samaria* after ſudden famine (as if the Windows of Heaven were opened,) as impoſſible to be done.

Elijah prayed for Rain and had it.

Manna came down from Heaven.

The *Syrians* Army ſmitten with blindneſs, at the Prayer of the Prophet *Eliſha*.

The Thundring Legion, by Prayers got Rain, when the *Romans* fainted for thirſt.

Jobs latter end was greater than his beginning.

Jeremiah was drawn out of the ſtinking Dungeon.

The *Iſraelites* were ſaved in the Plagues, and brought out of *Egypt*, with a ſtrong hand and a ſtretched out Arm, and walled on both ſides in the *Red Sea* while their Enemies ſank like Lead in the mighty Waves. They were ſecured by a Pillar of Fire by Night, and a Pillar of a Cloud by Day.

The *Jews* returned from Seventy years Captivity.

Chriſtians ſecured at *Pella*, and elſewhere from the Deſtruction when *Jeruſalem* was taken.

The *Ten Perſecutions* ceaſed, and the Blood of the *Martyrs* was the Seed of the Church.

Satan bound for a Thouſand Years. Hitherto he muſt go, and no further.

Manna and *Quails* rained from Heaven.

Water guſhed out of the Rock; and God prepared a Table in the Wilderneſs.

David was delivered from Cruel *Saul*, and overcame *Goliah* with a Staff and a Sling.

Iſaac was ſnatcht from the ſharp Knife ready to cut his throat.

Noah. &c. eſcaped from the Flood.

Elijah was left alone, and preſerved from them, that ſought his life to take it away, was fed by *Ravens*.

Hezekiah was healed of his Plague Sore, and his days lengthned.

The Widdow of *Sarephath* had but a little Cake, and a Cruse of Oyle, and two Sticks, all multiplied, to save her life, and to pay her debts.

Nebuchadnezar from a Beast, became a man again.

The *Shunamit*'s Son was raised to life.

Jonah was delivered out of the *Whales* belly.

Nineveh to be destroyed at Forty Days end, was saved.

Lazarus after four days raised from the Grave.

Paul was let down in a Basket to save his life, and many times saved beside, both at Land and Sea, especially from false Brethren.

Christ in his Agony was strengthned in the Garden, as the Angels of God had ministred unto him in the Wilderness, after the Devils Temptations.

Christ commended his Spirit into the hands of his Father, after he uttered that bitter cry, My God my God why hast thou forsaken me? He trod the Winepress of God's Wrath alone, and when he looked round about him and saw none to help him, he wondred that there was none to uphold, therefore his own Arm brought Salvation to himself and all his People.

The Invincible Navy of *Spain* in 88. was scattered with the Winds and broken in pieces, after they had divided the Lions Skin before he was dead.

Twenty years Rebellion and Murder of *Charles* the First, and the greatest and best of his Subjects, and Devastation of Church and State was Seconded by such a miraculous Restauration of all things, as the World hardly ever knew the like, and Posterity will as hardly believe it, and the Authors of these mischiefs that survived, are as little sensible of it, though so much for the Glory of God, and the good of the Kingdoms, and the strength-

ening of the Proteſtant Cauſe, is for their own ſafety, if they had hearts to underſtand it.

The Gunpowder Treaſon makes honeſt mens hearts ake to this day to think of it, and the *Devil* and the *Pope* were ſhamefully foyled on that day, Black to them, but Glorious to us, and our Poſterity for ever.

The laſt Plot was come to the Birth but wanted ſtrength to bring forth. It is gon back into the Womb of Hell where it was hatched, and we truſt it ſhall be condemned to everlaſting darkneſs, and never, O never ſee the Light.

All theſe Comforts and Examples and many more were written for our Inſtruction, that we through Patience and Comfort of the Scriptures might have Hope.

Wherefore ſeeing we are compaſſed about with ſo great a Cloud of Witneſſes, let us lay aſide every Weight, and the Sin which doth ſo eaſily beſet us, and let us run with Patience the Race that is ſet before us, looking unto Jeſus, the Author and finiſher of our Faith; who for the Joy that was ſet before him endured the Croſs deſpiſing the ſhame, and is ſet down at the Right hand of the Throne of God; for conſider him that endured ſuch contradiction of Sinners againſt himſelf, leſt ye be wearied and faint in your Minds, ye have not yet reſiſted unto Blood, ſtriving againſt ſin, and ye have forgotten the exhortation which ſpeaketh unto you as unto Children. My Son deſpiſe not thou the chaſtizing of the Lord, nor faint when thou art rebuked of him, for whom the Lord loveth he chaſtneth, and ſcourgeth every Son whom he receiveth. If ye endure chaſtning, God dealeth with you as with Sons, For what Son is he whom the Father chaſtneth not? But if ye be without chaſtiſement whereof all are partakers, then are ye Baſtards and not Sons. Furthermore we have had Fathers of our Fleſh, which corrected us, and we give them reverence, ſhall we not much rather be in ſubjection unto the Father of Spirits and Life?

Life? For they verily for a few days chastned us after their pleasure, but he for our profit, that we might be partakers of his Holiness: Now no chastning for the present seemeth to be joyous, but grievous: Nevertheless afterwards it yieldeth the peaceable fruit of Righteousness unto them which are exercised thereby. Wherefore lift up the Hands which hang down, and the feeble Knees, and make strait paths for your feet, lest that which is low be turned out of the way, but let it rather be healed. Think it not strange concerning the fiery Tryal, which is to try you, as the same strange thing hapned to them. But rejoyce in as much as ye are partakers of Christ's sufferings, that when his Glory shall be revealed, ye may be glad also with exceeding Joy. If ye be reproached for the name of Christ, happy are ye, for the Spirit of Glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a Murderer, or as a Thief, or as an evil doer, or as a busy body in other mens matters; for if any man suffer as a Christian, let him not be asham'd, but let him glorify God, on this behalf; wherefore let them that suffer according to the Will of God, commit the keeping of their Souls to him in well doing, as unto a faithful Creator. We know not what to do one way, and yet we do know what to do another way. For the Divisions of *Reuben* there are great thoughts of heart. For the Union and Communion with God, there are greater thoughts of heart.

1. For our sins, we cannot expiate the guilt of them, we cannot explicate our selves from the miseries of them, we shall be left in the lurch for them, we shall be taken in their snares, be lost, and be at our witts end. Because our sins are ripe, at the full height. Because our Consciences do sadly accuse us, and because we are ripe for Judgment coming upon us like an Armed man that cannot be resisted. *Divisions*

2 For

2 For our Miſeries, fears of Want, of War, Pain and Confuſion, for Diſtraction in our underſtandings, Perplexity in our Wills, Madneſs in our Paſſions boyling over in Diſpair. Which makes the Wicked Raging, Forlorn, Deſperate, Curſing and Blaſpheming, Foaming and Tearing like a Wild Bull in a Net.

3. For our Deliverances from Sin and Miſeries a Harbour out of a Raging Ocean, a Calm in a Storm, an Anchor, a Reſt, a Rock, in a dry and weary Land. In a Tempeſt every man cries to his ſeveral God. In Diſtreſs every man takes care for his Body, and for his Soul, pities himſelf, ſhould pity others, helps himſelf, and ſhould help others, prays for himſelf, and ſhould for others, labours for himſelf, and ſhould for others. Shifts for himſelf at laſt.

We know not what to think, ſpeak or do, but look one upon another, and all upon God.

SECT. IX.

All Experiments, Cordials.

1. If ever there was a time of trial, ſurely it is now. *Behold and ſee O all ye that paſs by, was there ever any Sorrow like unto my Sorrow, wherewith the Lord hath afflicted me in the day of his fierce anger. For theſe things I weep, my eye, my eye poureth out tears, becauſe the Comforter that ſhould relieve my Sorrow is far from me.* Can we believe, and will we believe now? Do we dare to be honeſt ſtill? If ever Faith be found faithful, it will be now. If we cannot be happy now, we ſhall be ſure to be happy hereafter. *Veniet aliquando dies*, Time will end in Eternity. All tears ſhall one day be wiped away from our eyes.

We have cauſe to be taken off from things below, and to fix upon things above. If there be deliverance, it will come, if none, God's Will be done. Sit down under the Judgment. If we periſh we periſh. Ly proſtrate at the Foot-

Footstool of God's Grace, we cannot everlastingly perish. Faith and a good Conscience will bring us peace at the last. We know the worst, 'tis but a Temporal Life we can loose. Great heart akings, fear not them that can kill the Body, and go no further, but fear him that is able to destroy both Soul and Body in Hell fire. The Lord can find a way to deliver us, which we cannot think of, if he have any heart towards us, or if we have any heart towards him. He will seek to do us good, if we will seek to do our selves good. We have studied to do our selves good, and our labour is in vain without God, but our labour shall never be in vain in the Lord. Wo be unto them by whom the offences come, it had been better for them if they had never been born, or that they had been like the untimely fruit of a Woman which never saw the Sun.

2. Is this a time to contend about Trifles? We had more need unite them, and not Scratch and Devour one another, as we do. We must live and die together, then let us live and die in love together. Seek to reconcile all Parties, at least bear with them, and love them; then look up to God, and try if we shall be heard, otherwise, if we make many prayers he will not hear, know this for certain, the Party that is bloody and false shall be destroyed. A Kingdom divided against it self cannot stand. There will be Parties as long as the World lasts, and those Parties will be of several Judgments, as long as the World lasts. These may instruct one another whither they will hear or whither they will forbear, they must not devour one another therefore, if they do, both parties are guilty, the innocent party may complain and defend themselves. *Parties.*

Is this a time to hunt after Honours, Riches, Pleasures, till the Flood come and sweep us all away?

3. The

Throne of Grace. 3. The last Refuge is the Throne of God's Grace, never to depart from that is to be sure of Glory. We know well what to do, for our Eyes are upon God.

Signs of good. 4. There are signs of fair Weather. God remembers that we are but Dust, and that the Breath is in our Nostrils, and therefore he will not be always chiding, lest the Spirits of men should fail before him, and the Souls should die and perish which he hath Created.

God propounds the way of Peace.

1. By opening unto us the Danger, and discovering the Contrivers of it.

2. By raising up the Spirits of men, to that pitch of detestation and utter abhorrence, of those damnable Doctrines and Practices, as are so universally destructive to the Church and Commonwealth.

3. By offering ways and means to recover, if we will take them. God hath done his part, but, our business will not be done, except we do our part. What could God do more for his Vineyard, which he hath not done, but still we bring forth Wild Grapes. God can and will save us, if we will be saved.

4. By giving us a Seed of Rare Champions, Giants for Piety and Learning.

5. If God had no delight in us, Why hath he done so much for us already? And why is he so ready to do for us still? If we will yet repent we shall not perish.

Preparation for the worst. 6. Prepare for the worst. Hope for the best. If we must die, let us die together.

1. In Love in one anothers Arms.

2. In Faith in the Arms of God.

3. In Justice doing no harm to one another, in Righteousness having a good Cause and a good Conscience, free from presumptuous sins, and from blood guiltiness.

The will of the Lord must be done, whither we will or no, 'tis best for us to be willing, even against our Will we sin, but God suffers, and we suffer, and God suffers, we

suffer

ſuffer altogether, take heed we do not ſin altogether: We are not alone in ſufferings, let us not be altogether in ſinnings: God is with us in ſufferings, God is not with us in ſinnings. God is with us if we live not nor die not in ſin, this is comfort; but God is far from us, if we live and die in unrighteouſneſs; this is ſorrow. Look to Thoughts, Words, and Deeds, that they be good now; They that are profane and wicked as they were in times of ſafety, are worſe now in times of danger. 'Tis a bad ſign, to be bad ſtill. Will nothing do? Then if your Sons and Daughters commit whoredoms and other Abominations, let them alone, for why ſhould they be puniſhed any more, they will revolt more and more; they that are wicked ſhall be wicked ſtill: But they that have fear'd the Lord, and do fear the Lord, and ſpeak often one to another, a Book of Remembrance is written of thoſe men, and God ſhall make up theſe Jewels carefully: theſe have done what they can, and can do no more, they have ſatisfied themſelves, and ſhall ſatisfie God through Jeſus Chriſt their Lord, who hath ſatisfied for them; becauſe they have thought, ſpoke and done the beſt they can, to the utmoſt of their power, and taken all the beſt courſes to avoid ſin and miſery, and provide for their eternal good; the wiſeſt, and beſt, and ſtrongeſt can do no more. If after all this all their hopes fail for this life, they have freed their own Souls, they ſhall be ſaved in the life to come.

Means uſeleſs.

We have ſeen by woful experience all the ways of temporiſing, and flattery, and fraud, and policy, and cruelty, and whatſoever elſe is contrary to Godlineſs and a ſound Mind comes to nothing. We have tried all means, and beat upon every buſh, and all to no purpoſe, every thing fails; let us come to that at laſt, that will never fail us, Fear God, and keep his Commandments. A Rich man uſes all means, and nothing does him good, all his Phyſitians are of no value, and leave him to God. We

have contracted ſins, and by them brought theſe miſeries upon our ſelves that we groan under; and being found out for them, as we never thought to be, we look one upon another, and ſay one to another, as *Joſephs* Brethren did, *We are verily guilty becauſe of our Brothers Blood, and becauſe of our Fathers Blood, and therefore is this diſtreſs come upon us.* The Prodigal came too, when he came to his Husks, and not before. There are two Proteſtant Parties that hurt one another, and a third Party that is Popiſh, ſtands by and laughs, and encourages them to worry one another, and when he ſees them ſpent, he ruſhes upon them to deſtroy them. And this is our Caſe.

7. Make Obſervations in your Life.

Obſervations of Mercies. 1. You ſhall find particular Deliverances to your Perſons and Eſtates; great experiences of Gods Love, in ſupporting you under your troubles, and ſaving you from them; whether they come mediately from the hands of Men, or immediately from the hands of God, if you mark them, to your great comfort, confirmation, and aſſurance for future Mercies, and Thankfulneſs to God for them.

2. You ſhall find Publick Deliverances to the Church and State, ſuch as have happened in your days and in the days of old, how the Lord doth build up *Jeruſalem*, and gathereth together the outcaſts of *Iſrael*; how he healeth the broken in heart and bindeth up their wounds; how he ſatisfieth the longing Soul, and filleth the hungry Soul with goodneſs: Such as ſit in Darkneſs and in the ſhadow of Death, being bound in Affliction and Iron, when they cried unto the Lord in their Trouble, he ſaved them out of their Diſtreſſes, he brought them out of Darkneſs, and the Shadow of Death, and brake their bonds aſunder. He ſent his Word and healed them, and delivered them from their Deſtruction: Oh that men would therefore praiſe the Lord for his Goodneſs, and for his wonderful

works

works to the children of men; ſacrifice the ſacrifices of Thanksgiving, and declare his works with rejoycing. They that go down to the Sea in Ships, that do buſineſs in great Waters, theſe ſee the goodneſs of the Lord and his wonders in the Deep. For he commandeth and raiſeth the ſtormy wind, which liſteth up the Waves thereof; they mount up to the Heaven, they go down again to the Depths; their Soul is melted becauſe of trouble, they reel to and fro, and ſtagger like a drunken man, and are at their wits end. Then they cry unto the Lord in their trouble, and he bringeth them out of their diſtreſſes. He maketh the Storm a Calm, ſo that the Waves thereof are ſtill; then are they glad, becauſe they be quiet; ſo he bringeth them unto their deſired Haven. Oh that men would therefore praiſe the Lord for his Goodneſs, and for his wonderful works to the Children of men. Let them exalt him alſo in the Congregation of the People, and praiſe him in the Aſſembly of the Elders. He turneth rivers into a wilderneſs, and the water-ſprings into a dry ground. A fruitful Land maketh he barren, for the wickedneſs of them that dwell therein. He turneth the wilderneſs into a ſtanding water, and dry ground into water-ſprings; and there he maketh the hungry to dwell, that they may prepare a City for Habitations, and ſow the Fields, and plant Vineyards, which may yield Fruits of encreaſe; he bleſſeth them alſo, ſo that they are multiplied greatly, and ſuffereth not their Cattel to decreaſe; again they are miniſhed, and brought low, through oppreſſion, affliction and ſorrow. He poureth contempt upon Princes, and cauſeth them to wander in the wilderneſs where there is no way: Yet ſetteth he the poor on high from affliction, and maketh him Families like a Flock. The Righteous ſhall ſee it, and rejoyce, and all iniquity ſhall ſtop her mouth. Whoſo is wiſe will obſerve thoſe things, even they ſhall underſtand the loving kindneſs of the Lord.

Observations of correspondence with God.

8. Besides these temporal, personal, and publick Mercies, I exercise my Soul in the strict observation of the intercourse and correspondence of Business betwixt God and my own Soul, which greatly comforts me in all outward Distress. And I perswade all Christians to do the like, As to observe

Influence of Gods Spirit upon our Spirits.

☞ 1. The Influence of God's Spirit upon our Spirits, by the Illumination of our Minds, and the Invitation of our Wills. When you are serious and solitary, you will find God knocking at the Door of your Hearts, the motions of his blessed Spirit, the Light within you, the Voice behind you in your Consciences; this is the way, walk in it.

Take good heed that you listen to all these good things, God's turning to us.

Refluence of our Spirits upon Gods Spirit.

2. The Refluence of our Spirits upon God's Spirit, by our approbation of the Mind of God in our Mind, and the Consent of our Will to God's Will, and a Return of Love for Love, our turning to God. The use and exercise of Graces, given and received, frequent resort to the Throne of Grace, for Grace sufficient to help us in the time of all our need. You shall find this employment beneficial towards a supportation, and qualification of all outward perplexities, driving the weak heart towards despair. Mark what comes from God to us inwardly, and what comes from us to God inwardly, for God marks us. We shall find enough to do to prepare for God's coming into our Souls, and to stir up the Gifts of God in us, and to use his Graces after he is come into our Souls. These things will so take up our thoughts and exercise our faculties, that we shall be all in hopes and joyes, because of our Union and Communion with God, while the calamities of the World are round about us, that we shall fear them the less, and bear them the better, and overcome them the sooner. This I find to be the great Remedy, and *Medela Animæ*, the Earnest of Heaven upon Earth,

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the great Anodine to expell worldly Sorrows. I am safe in the midst of all Temptations and Dangers of this World, Why? Because I know and feel, That,

1. God is mine, by his own Act and Deed, not only of Creation, as he is to all, but of Redemption, as he would be to all if they would take it, and is to all that do embrace it, to whom he therefore giveth power that they should be called the Sons of God: And then God's Work is done.

2. I am God's by my own Act and Deed, not only by owning my self to be the Work of his Hands, but covenanting with him to do and suffer his Will in and upon me, and to trust to him, that he will be my exceeding great Reward. And so I may call God Father: And then my work is done.

While a Soul is abstracted with mutual Enjoyments, Studies, and Raptures, with God, no worldly Grievances can affect such sublime Spirits as they do those that grovel upon the ground in the concerns chiefly of the Flesh and of the World. 'Twas said of *Archimedes*, that his Mind being intent upon Demonstrations when the City was besieged, and the Enemy broke in upon him, he perceived not the Danger of his Death, till it seized upon his Contemplations. Death it self is not fear'd nor felt so much in the Flesh to a man that is mortified to the Flesh beforehand from the Corruptions and Lusts thereof; waiting all the days of our appointed time, till his change do come, looking for, after this earthly house of his Tabernacle is dissolved, to have a building of God, an house not made with hands, eternal in the Heavens, but groaning earnestly, desiring to be clothed upon, with his house which is from Heaven; that being clothed, he shall not be found naked, not for that he would be unclothed, but clothed upon, so, that mortality might be swallowed up of life; desiring, not in the Flesh, but, in the Spirit, to be dissolved, and to be with Christ, which is far better.

Other

Other thoughts and cares are eating, fretting, and consuming; but these are healing, comforting, and reviving: caring for God how we may please him, that cares for us. By these the Soul is upheld from sinking into despair, when the Flesh, the World, and the Devil are altogether about our ears. Thus we bear up against the Waves, because our Stern is good, or Keel is sound, and our Pilot steers a right Course. Do not therefore break my heart with worldly fears, I have a mind to hope as well as fear, I have crowded my Head already among the Stars, I may be vex'd in my Body, but that also being joyn'd to the Head, will follow after it by degrees; and Christ, which is my Head, will draw my whole Body, Soul, and Spirit after him, with whom I am already in Faith in Heavenly places. My Tribulation worketh in me patience, and patience experience, and experience hope, and I shall never be ashamed: So I encourage all Sufferers.

——*Durate, & rebus vosmet servate secundis.*
——*Dabit Deus his quoque finem.* Virg.

Upbraid me not, but pity me, for I am resolved, and therefore tempt me no more, it is enough that I suffer, I murmure not, let me alone.

——*Oro miserere laborum tantorum, miserere animi non digna ferentis.*

They that sow in tears, shall reap in joy, and bring their Sheaves with them, after a few days I shall find the comfort of it.

An humble Soul aims high; God and my Right, but all in Christ. God be merciful to me a Sinner; for his free Grace in Christ Jesus only: Amen.

If

If in this Life only we have hope, we are of all men the most miserable. It is so short and miserable, that in our Extremities we look one upon another, and know not what to do: What shall we do in Death? That puts an end to all worldly Extremities, eases the poor Captive in the Dungeon from his Bonds, and the oppressed from all Tyranny, and is too often wished for in the error of our Life, but is a beginning of endless Extremities to them that have no hope. We that could not tell what to do in Life, what shall we do in Death? When the naked Soul sits trembling upon the pale lip, to be plunged into the bottomless Abyss of Eternity?

But if in this Life our hope be full of a Glorious and Blessed Immortality, we know what to do; there is hope in Death: When the Body goes to the Dust, the Soul returns to God that gave it; to the God of *Abraham*, and of *Isaac*, and of *Jacob*; who is not the God of the Dead, but of the Living; for they are all alive in the Spirit with God, and shall live with him in the Body, when the times of Refreshment shall come from the Lord.

My Son, if thou come to serve the Lord, prepare thy Soul for Temptation; set thy Heart aright, and constantly endure, and make not hast in time of trouble: Cleave unto him and depart not away, that thou mayst be encreased in thy last end. Whatsoever is brought unto thee, take chearfully, and be patient when thou art changed to a low estate. For Gold is tried in the Fire, and acceptable men in the Furnace of Adversity. Believe in him, and he will help thee, order thy way aright, and trust in him. Ye that fear the Lord, wait for his Mercy, and go not aside, lest ye fall. Ye that fear the Lord believe him, and your reward shall not fail. Ye that fear the Lord, hope for good, and for everlasting Joy and Mercy. Look at the Generations of old, and see, Did ever any trust in the Lord, and was confounded? Or did any abide in his Fear and was forsaken? Or whom did he ever despise,

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that called upon him? For the Lord is full of Compassion, and Mercy, long suffering, and very pitiful, and forgiveth sins, and saveth in time of Affliction.

Wo be to fearful hearts, and faint hands, and the Sinner that goeth two ways. Wo to him that is faint-hearted, for he believeth not, therefore shall he not be defended. Wo unto you that have lost patience, and what will ye do when the Lord shall visit you? They that fear the Lord, will not disobey his Word, and they that love him will keep his ways. They that fear the Lord will seek that which is well-pleasing unto him, and they that love him shall be filled with the Law. They that fear the Lord, will prepare their hearts, and humble their Souls in his Sight, saying we will fall into the hands of the Lord, and not into the hands of Men; for as his Majesty is, so is his Mercy.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of Mercies, and the God of Comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we our selves are comforted of God: For as the Sufferings of Christ abound in us, so our Consolation also aboundeth by Christ; and whither we be afflicted, it is for our Consolation and Salvation, which is effectual in the enduring of the same Sufferings; or whither we be comforted, it is for the same Consolation and Salvation. And our Hope is stedfast, knowing that as we are partakers of the Sufferings, so shall we be also of the Consolation: For we were pressed out of measure above strength, so that we despaired even of Life. But we had the sentence of Death in our selves, that we should not trust in our selves, but in God which raised the Dead, who delivered us from so great a death, and doth deliver, in whom we trust, that he will yet deliver us. You also helping together by Prayer for us, that for the Gift bestowed upon us, by the means of many persons thanks may be given by many

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on our behalf. For our rejoycing is this, the Teſtimony of our Conſcience, that in ſimplicity and Godly ſincerity, not with fleſhly wiſdom, but by the grace of God we have had our converſation in the world, and more abundantly to youward. We have acceſs by faith into this grace wherein we ſtand, and rejoyce in the Hope of the Glory of God. And not only ſo, but we glory in Tribulations alſo, knowing that tribulation worketh patience, and patience, experience, and experience, hope, and hope maketh not aſhamed; becauſe the Love of God is ſhed abroad in our Hearts, by the Holy Ghoſt which is given unto us. We count it all joy when we fall into divers temptations, knowing this, that the trying of our Faith worketh patience: But let patience have her perfect work, that we may be perfect and entire, wanting nothing.

SECT. X

Thus when we have tried all, we ſhall find God is all in all.

When the Iniquities of our heels compaſs us round about, and take faſt hold upon us; we do but weary our ſelves in very vanity, and labour in the very Fire. In the mean while, when all our bones are out of joynt, and we lye upon the Rack of Extremity, the World ſtares upon us, and mocks us, and with the Fleſh and the Devil leaves us in the lurch, and therefore we have no reaſon to truſt them. Still we retain our Integrity, till we dye; not curſe God, nor ſpeak unadviſedly with our Lips, nor charge God fooliſhly. Though he kill us, yet will we put our truſt in him. We are content to receive Evil at the hands of God, as well as Good.

When all Helps fail, God will never fail us nor forſake us. *When my Father and my Mother, forſook me, the Lord took me up.* Can a Woman forget her Child? Yes ſhe may, yet will not I forget thee. The Plague walketh

in darkneſs, and the Peſtilence deſtroyeth at noon day, yet ſhall it not come nigh thee. The Lord ſhall cover thy Head in the day of Battel. This is marvellous in our eyes. The Lord giveth ſight to the Blind, and openeth the Priſon-Doors to them that are faſt bound in Miſery and Iron, even when the Iron enters into their Souls: He giveth Food to the Hungry: He plucketh our Foot out of the Snare, the Snare is broken, and we are delivered: He quencheth all the fiery Darts of the Devil, and bruiſeth Satan under every one of our Feet, and through Chriſt, we ſhall be more than Conquerors. God works Miracles when he pleaſes. He bringeth Souls out of Temptation, and together with the Temptation, giveth ſtrength to bear it, and opens a Door of Hope, that we may eſcape in due time. Our Extremity is an opportunity for him to ſhew Mercy. *Thou wilt not leave my Soul in Hell, nor ſuffer thy Holy Ones to ſee everlaſting Corruption. The patient abiding of the Meek ſhall not periſh for ever.* We do not know what the Lord will do with us, nor what he will do for us; but this we know, that the Lord will lay no more upon us, than what he will enable us for to bear, and that his Grace ſhall be ſufficient for us, and that he remembers that we are but duſt, and therefore he will not always be chiding, leſt the Spirits of men fail before him, and the Souls dye and periſh, which he hath created; and in his Wrath he remembers Mercy; and all things ſhall work together in the end for Gods Glory, and for our good, and this light Affliction which is but for a moment, ſhall work for us a far more exceeding and eternal weight of Glory. He is a Father to the Fatherleſs, and a Husband to the Widow; he careth for the ſtranger, and him that hath none to help him. Man liveth not by Bread alone, but by every word which proceedeth out of the Mouth of God, doth man live. No Sparrow ſhall fall to the ground without his Providence, and we cannot make one Hair black or white.

And now tell me, ſhould you truſt in God or Man? Why ſhould we fear always, O we of little Faith?

Methinks I ſee an Earneſt of Gods Favour. So many brave Men for Piety, Learning, and Valour, as God hath given us. The Chariots of *Iſrael*, and the Horſemen thereof, of whom the reſt of the World is not worthy. Theſe ſtand in the Gap, and our dead bones ſhall live.

'Tis time to Unite.

A man would have thought that the Presbyterians of all men, would long ere now have come in unto us, to the help of the Lord againſt the Mighty and Malicious Enemies, that preſs ſo ſore upon us, to change our Religion, and bring in Superſtition and Idolatry, and a change of Government both of Church and State: A man would think in this Juncture of Time, they ſhould have ſought to ſave themſelves and us from common Deſtruction, now or never; yet ſtill they will not look upon us, but we will look upon God, and he will ſave us without them. Nor will we cry after them, *Curſe ye Meroz*, &c. *Presbyterians.*

Why ſhould they ſtand ſo long upon a pitiful Surpliſs, or Croſs, or Ring, &c. What care we for theſe, and ſuch things as theſe, no more than in Reverence to the Supream Power which hath commanded them; and when the ſame Power pleaſes, may countermand them for Order and Peace ſake, as they did before; and we hold it our Duty to ſtand ready to perform Obedience to all Decency and Order. Let them know that we are ready to part with them and with greater things than thoſe upon Command, if any thing would do and give them ſatisfaction, if we might be aſſured of a Reconciliation at the laſt. O when will it once be! Will they play the ſame Game over again? The Cheat is too much diſcovered, for to do it in the ſame Age, I hope not, God forbid.

They ſay they hate Popery, and ſo do we, and that with as perfect a hatred as they can poſſibly do, and perhaps much more. And yet they teach their poor ignorant

rant People to ſay our Divine Service is Popiſh, and we are Popiſhly affected, and fly from our Devotion as from the Maſs or from the Alcoran; or the Plague its ſelf. The Papiſts hate our Common Prayer moſt of all, How then can it be Popiſh? Father forgive them for ſome know not what they ſay, or what they do, but others know very well what they ſay and do, but their Gain ſtands in the way, together with their Pride and Self-will, What elſe can it be? We wait for them, but we depend upon the Lord. We have been ruined once, by ſome body, I hope neither they nor the Papiſt ſhall do it any more. Amen.

Spiritual Preſence of God.

The Spiritual Preſence of God is we hope amongſt us immediately more than that mediately in the Ark, or Pillar of Fire, or of a Cloud, or of an Angel, &c. The Ark removed with the Camp, a ſign of God's preſence. Our Ark is Chriſt, who hath promiſed to be preſent with us by his Spirit, unto the end of the World. Chriſt is in us, and We in him; there are more with us, then there are or can be againſt us. And if God be for us, Who can be againſt us?

Come then, let us wait upon God, in God's name; there is great reaſon for it. It is good to wait upon God; and he that believeth will ſtay the Lord's leiſure, and he that believeth will not make haſt, and he that believeth ſhall never be aſhamed, for the patient expectation of the meek ſhall not periſh for ever.

We do not preſcribe any thing unto God, nor teach him what he ſhould do, but we prefer our Petitions into the hands of God as a Blank, beſeeching him to write therein, Mercy and Salvation and Deliverance in his own time, and in his own manner, and as for us, we will lay our hands upon our mouths, and be doing good. Nevertheleſs not our wills nor the wills of Angels or men be done, but God's will be done, who does all things according to the Counſel of his own Will, and will make every thing to

work

work together, for his own great Glory and for the good of all them that put their truſt in him, and we will hold our peace. For we are all in his hands as the Clay is in the hand of the Potter's, and he may do with us what he pleaſes; but he can, and will do us no wrong. And the patient expectation of the Meek ſhall not periſh for ever, and through the tender Compaſſions of our God, we even we, ſhall never miſcarry. For we know not otherwiſe what to do, O Lord, but our eyes look unto thee.

SECT. XI.

Expedients, *Lenitives*, *Anodines*, there are in Caſes of extremity, as,

1. Thinking: Fill the Mind with the beſt Thoughts, Deſires, Choices, not Shadows but Subſtantial things Peace with God, care of Souls, Eternity, Death, Judgment, Heaven and Hell. *Thinking.*

2. Believing in things not ſeen made evident, in things hoped for made preſent and ſubſtantial by Faith. Things ſeen are but Temporal, Grievous, Vexatious, Unprofitable. Things not ſeen are Eternal, Comfortable, Satisfactory, Gainful, forgetting thoſe things which are behind, and preſſing on to thoſe things which are before, ever raiſing the Soul above this World to the World to come. The benefit of troubles is to forget Temporals what we can and to remember Eternals, and ſo uſe this World, as tho we uſed it not, looking out for a better ſtate, an Inheritance celeſtial, undefiled, and not fading away, which were it not for thoſe troubles, we ſhould build Tabernacles here, and think it beſt to ſtay below. In the time of Adverſity conſider, *Believing*

Joſeph's Brethren when involv'd all together, at one time, in one and the ſame Calamity, in one place for one and the ſame Guilt, recollected their memories eaſily, and ſaid one to another, we are verily Guilty concerning our

Brother,

Brother, in that we saw the anguish of his Soul, when he besought us, and we would not hear, and therefore is this distress come upon us; and again *Reuben* more closely put it to them. Speak I not unto you saying, Do not sin against the Child, and ye would not hear? Therefore, Behold also his blood is required.

Innocency. 3. Innocency, To be able to say, Whose Ox have I taken, or whose Ass have I taken, or whom have I defrauded? I am innocent from the blood of all men. I have endeavoured to keep a good Conscience in all things, void of offence towards God, and towards Men. Look about us, look within us, for the sin that sticks so close unto us, and the iniquity of our heels that compasseth us round about, for the plague of our own heart, for the Accursed thing; see where the shoo wrings us, see the Conscience be clear, that none of us suffer as an evil doer, and 'tis well enough.

Union. 4. Union of Spiritual forces in Faith and Prayer.

Leave Controversies, and contend for nothing but for the Faith. Let all enjoy their opinions in Doctrine so we can but meet in Devotion and publick Worship; we'l be content and never persecute one another with the Tongue Fire or Faggot. Write no more Volums of Polemical Divinity. Beat all our Swords into Plow-shares, and our Spears into Pruning-hooks, and learn this kind of War no more; by dipping our Tongues or Pens in Gall, much less sheathing our Swords into one anothers bowels. Use no *Canina Eloquentia*, no Ecclesiastical Wars, by my consent. Reformers of all men should best agree, Thieves and Robbers are peaceable among themselves, and shall true meu fall together by the ears? Speak every one his mind, a God's name, but use no railing accusation, especially against the Government. What other things, what better things can we do?

5. Pa-

5. Patience, And let Patience have its perfect working in us. *Patience.*

We are now in the Fiery Furnace of Trial, and we ſhall come out in God's good time pure, if we hold out to the end. *Nubecula, eſt citò tranſibit*, Stay a while, deliverance will come, it will not tarry. God hath found out a way for Eternal Salvation, which Angels or Men could not immagine: and ſhall not God find out a way for Temporal Salvation, which Angels or Men cannot think of?

Suppoſe the worſt, that Temporal Salvation, came not to us, it will come to our Poſterity, and Eternal Salvation to us both. All the Afflictions of this World, cannot be worthy of the Glory that ſhall be revealed hereafter. Firſt, A bitter Cup to be Drank of, a bitter Baptiſm to be Baptized with, then comes the ſitting at the Right hand and Left hand of God in his Heavenly Kingdom; wherefore comfort one another with theſe things, as well as words.

Can you tell me of any better way? Try if you can? I ſhould be glad to know it. Is there any other God beſides our God? God knows none, How is it poſſible man ſhould? Is there any other Remedy? There is none. Here is the Fire and the Altar, and the Wood, all ready, in order to a Sacrifice, but where is the Lamb for a Burnt Offering? Tho we cannot, yet God can and will provide a Lamb, though we can find none.

Shall poor Souls, think you, be loſt becauſe of Troubles? No they ſhall be ſaved with them, and cannot be ſaved without them, this is our Portion. *Sorte tuâ contentus abi.*

Εὐρηκα.

Other Remedies are of no value. They do but encreaſe the pain, they do no good when all is done. Search and ſee if you can find any other way, there is none. This is the way walk in it, Chriſt himſelf hath trodden it, tho Thorny, 'tis ſafe. This is the Philoſophers Stone that turns all into Gold, this is in God's power to do, in our

power

power to uſe. Other things of Providence are not in our power, let them go on, for they muſt go on, and none can ſtop them. They may be born, and they muſt be born, no other Remedy when all is done that can be done, only our eyes look up unto thee. Acquaint thy ſelf with God, and be at reſt; retire to God, and be ſecure, ſhelter thy ſelf under his wings. Other things tend to Diſpair, this to Hope. Study thus to be quiet. This is the way, walk in it. Hear a voice behind thee, within the round about thee, God is nearer then when we believed. We ſhall ſee by Faith what we cannot ſee by Senſe, we ſhall hear by Faith, what we cannot hear by Senſe, we ſhall feel by Faith, what we cannot feel by Senſe, and our hands ſhall handle of the word of life, only be valiant and of a good courage. The Lord will do his work, and we ſhall hold our peace. Who then is on God's ſide? Who? Who hath believed our Report, and to whom is the Arm of the Lord revealed? Shall the Son of Man find Faith on the Earth? Yes he will find it in the hearts of thoſe that are in Covenant with him. The Light is within us, keeps us from walking in Darkneſs. Stay me with Flagons, comfort me with Apples, for I am ſick of Love, raviſhed tranſported with Eternals, do not offer to break my heart with Terrors, for I am ready and reſolv'd, not only to be bound, but to dy for the bleſſed name of the Lord Jeſus. Make a party to wait on God, and to truſt to his mercies. This is a preſent help in time of trouble. The Cat in the Fable, had but one ſhift to ſave her life when the Doggs came about her, but 'twas a good one, to take a Tree; but the Fox had a hundred, but they were all ſtark naught.

Woful experience of all unprofitable means, is a means to eſtabliſh the heart to a comfortable experience of looking up to God. When we ſay, Who will ſhew us any good? And find by experience they cannot ſhew us any good, then we ſhall find by experience, that God will ſhew us all good.

good, and that we had fainted, unleſs we had believed to ſee the goodneſs of God, and that we ſhall live, and not dye. I have lifted up mine Eyes to the Hills from whence only cometh my Salvation. You may try all things if you will, but they will do you no good: But if you hold faſt that which is good, that to be ſure will do you good. Come unto me all ye that travel and are heavy laden with the burden of your Sins, and ye ſhall find Reſt for your Souls. O every man that thirſteth, come ye to the Waters; and he that hath no Money, come ye, buy, and eat, yea, come, buy Wine and Milk, without Money, and without Price, wherefore do ye ſpend your Money for that which is not Bread? and your Labour for that which ſatisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your Soul delight it ſelf in Fatneſs. Incline your Ear and come unto me; hear, and your Soul ſhall live, and I will make an everlaſting Covenant with you, even the ſure Mercies of *David*. Wiſdom cryeth without, ſhe uttereth her voice in the Streets; How long ye ſimple ones will ye love ſimplicity? and the ſcorners delight in their ſcorning, and Fools hate knowledge? Turn you at my Reproof; behold I will poure out my Spirit unto you; I will make known my Ways unto you. If thou incline thine Ear unto Wiſdom, and apply thine Heart to Underſtanding; yea, if thou crieſt after Knowledge, and lifteſt up thy voice for Underſtanding: If thou ſeekeſt her as Silver, and ſearcheſt for her as for hid Treaſures, then ſhalt thou underſtand the Fear of the Lord, and find the Knowledge of God. Then ſhalt thou underſtand Righteouſneſs and Judgement, and Equity, yea, and every good Path. When Wiſdom entreth into thine Heart, and Knowledge is pleaſant unto thy Soul: Diſcretion ſhall preſerve thee, Underſtanding ſhall keep thee. To deliver thee from the way of the evil Man, from the Man that ſpeaketh froward things.

Hide your Treaſures in Woods, Deſerts, Caves, Ponds, Wells, &c. Pack up your Bundles and be gone, fly away as faſt as you can; Deſtruction hath ſwift Wings to overtake you. Riches profit not in the day of wrath; Thrones have been tumbled into the Duſt, and they that were brought up in Scarlet have embraced Dunghills. A good Conſcience is the trueſt Riches, will bring you to everlaſting Habitations, where ye may dwell in eaſe and ſafety. There is no reſt for the ſole of our Feet but in Gods Ark: Look upon one another ſtill, ye ſhall peradventure find help one to another in a worldly way, if ye are true one to another: But look up unto God, and he ſhall find help in an Heavenly way one to another. Is there a God or no? If no, deſpair and dye: If a God, believe and live.

SECT. XII.

Obj. Theſe are remote Comforts; but my Houſe is on fire, I am undone.

Sol. Undone in outward appearance to the Eye of the World, but ſafe in inward appearance to the eye of God, for the World to Come.

I have ſaid all I can, I have no better. If you like this Counſel, take it; if not, let it alone; but let me not caſt Pearls before Swine.

I offer Peace, if you take it, well; if not, it returns to me again. *Liberavi animam meam*; I call Heaven and Earth to witneſs againſt you: I have ſaved my own Soul, your blood be upon your own Heads. I have piped unto you, and ye have not danced; I have mourned unto you, and ye have not wept: Your deſtruction is from your ſelves, but in God is your help, if you will take it. Do what you will; I and my Houſe will ſerve the Lord. Go away with ſuch of your Comforts as you can get, make the beſt of them you can, but behold I ſhew unto you a more

more excellent way. You ſhall periſh with all your Proviſions; but we that truſt in God, ſhall be as Mount *Sion*, which ſhall never be removed. We may fear as well as you in this Life, or we may ſuffer as well as you, or if ye be ſaved here, we can but ſuffer; but we have a better hope than you, your Gold and Silver ſhall cancker, and your Garments rot with the Moth.

Solus mihi Conſolator Chriſtus in vitâ & morte.

We are Men as well as you; we have ſome wit in our Paſſions as well as you, ſome courage too as well as you; and are not idle neither to look out for help, as well as you, and are reſolved to try all lawful means, as well as you; but we will not truſt in them, as you do, we hope we truſt in better means than the World hath to truſt unto: We have Meat and Drink which you know not of; the carnal man underſtandeth not the things of God, neither can he, becauſe they are ſpiritually diſcerned. When ye have done all you can, without God, you muſt come to a Recantation at laſt. The Righteous man ſhall ſtand in great boldneſs, before the face of ſuch as have afflicted him, and made no account of his Labours. When they ſee it, they ſhall be troubled with terrible fear, and ſhall be amazed at the ſtrangeneſs of his Salvation, ſo far beyond all that they looked for; and they repenting and groaning for anguiſh of Spirit, ſhall ſay within themſelves, This was he whom we had ſometimes in deriſion, and a Proverb of Reproach: We Fools counted his Life madneſs, and his End to be without Honour. How is he numbred among the Children of God, and his Lot is among the Saints! Therefore have we erred from the way of Truth, and the Light of Righteouſneſs hath not ſhined unto us, and the Sun of Righteouſneſs roſe not upon us. We wearied our ſelves in the way of Wickedneſs and deſtruction, yea we have gone through Deſerts, where there

Recantation.

there lay no way; but as for the Way of the Lord, we have not known it. What hath Pride profited us? Or what good hath Riches with our vaunting brought us? All those things are passed away like a Shadow, and as a Post that hasted by; and as a Ship that passeth over the Waves of the Water, which when it is gone by, the trace thereof cannot be found, neither the Path-way of the Keel in the Waves; or as when a Bird hath flown through the Air, there is no token of her way to be found; or like as when an Arrow is shot at a Mark, it parteth the Air, which immediately cometh together again, so that a man cannot know where it went through. Even so we in like manner, as soon as we were born began to draw to our End, and had no sign of Virtue to shew, but were consumed in our Wickedness. For the hope of the ungodly is like Dust which is blown away with the Wind, like a thin Froth, that is driven away with the Storm; like as the Smoak which is dispersed here and there with a Tempest, and passeth away like the Remembrance of a Guest, that tarrieth but a Day. But the Righteous live for evermore, their Reward also is with the Lord, and the Care of them is with the Most High. Therefore shall they receive a Glorious Kingdom, and a Beautiful Crown from the Lords Hand, for with his Right hand shall he cover them, and with his Arm shall he protect them.

Obj. All these are vain Hopes, there is no certainty in them.

Sol. So the Heathens derided the Christians, for relying on a Crucified God, σοφιστὴν ἀνασκολοπισμένον, a Staked Sophister. So did the Jews deride Christ himself, *He saved others, he cannot save himself: If thou be the Christ come down from the Cross, and we will believe. He trusted in God, let him deliver him if he will have him.* So did the Devil, *If thou be the Son of God, cast thy self down headlong: Command these Stones to be made Bread*, &c. But for all this, Christians glory in nothing so much as in the

the Croſs of Chriſt. This is *Spes ſola Chriſtianorum*: The only Hope of Chriſtians, even the Hope of the Reſurrection; that being crucified with Chriſt, we ſhall be glorified with him; for it behoveth us to ſuffer, and be made conformable with Chriſt, *Crucifixa Membra, ſub Crucifixo Capite*; Crucified Members correſpond with a Crucified Head. *Delicata Membra non decent ſub Crucifixo Capite*, But Delicate Members no way agree with a Head crowned with Thorns: *Ridemur Debacchamur*. We are counted Fools for Chriſts ſake; but being reviled, we bleſs, being perſecuted, we ſuffer it, being defamed, we intreat; we are made as the Filth of the World, and are as the off-ſcouring of all things, a Spectacle of Angels and Men. Our Faith and Patience in all the Perſecutions and Tribulations that we endure, are a manifeſt token of the Righteous Judgment of God, that we may be counted worthy of the Kingdom of God, for which we ſuffer; ſeeing it is a righteous thing with God to recompence tribulation to them that trouble you, and to you that are troubled, Reſt. When the Lord Jeſus ſhall be revealed from Heaven with his mighty Angels, in flaming Fire taking Vengeance of them that know not God, and obey not the Goſpel of our Lord Jeſus Chriſt; where ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the Glory of his Power; when he ſhall come to be glorified in his Saints, and to be admired in all them that believe on that Day. God will render to every man according to his Deeds, Tribulation and Anguiſh upon every Soul of Man that doth evil; of the *Jew* firſt, and alſo of the *Gentile*: But glory, honour, and peace to every man that doth good, of the *Jew* firſt, and alſo of the *Gentile*; for there is no reſpect of perſons with God. This is an Account of the Hope that is in us.

Conformity with Chriſt.

Obj. Theſe are but words, and words are but wind.

Sol. Such words as will prove deeds at laſt; whither you think ſo, or no, you will be convinced of them when you ſee them.

Obj.

Obj. Let us alone till that day, for we ſhall never ſee it.

Sol. What if you do live to ſee that day of deliverance? And what if you do not live to ſee it? It may be becauſe you have not deſerved to ſee it, becauſe you will not believe it.

Obj. Shew us the Father, and it ſufficeth us, to come to our help.

Sol. He that hath ſeen Chriſt, hath ſeen the Father.

Obj. All things turn about as from the beginning. We are born at all adventure, and we ſhall be hereafter, as if we had never been; our Body ſhall be turned into Aſhes, and our Spirit ſhall vaniſh as the ſoft Air. Let us eat and drink, for to morrow we dye. Our time is a very Shadow that paſſeth away; and after our End, there is no returning; for it is faſt ſealed, ſo that no man cometh again. Come on then, let us enjoy the good things that are preſent, for it is our portion and our Lot, *&c.*

Sol. Be not deceived, God is not mocked; Evil Communications corrupt good Manners. Awake to Righteouſneſs and ſin not, for ſome have not the Knowledge of God; I ſpeak this to your ſhame. Such are perfect Atheiſts, let them alone. More Evidences and Demonſtrations of Gods Providences here, and his Rewards hereafter, cannot be given, than have been given: And therefore they that will not believe upon ſuch grounds and foundations as are laid in Reaſon and Religion from the Scriptures and Experiences of Faithful Men, will never believe.

As for us that do believe, if we be deceived, as we are not, God hath deceived us, as he hath not, nor cannot.

Therefore we hope we have taken the ſureſt and ſafeſt ſide for God, in the ways of Righteouſneſs. Becauſe if we be delivered, it is his Mercy; if we be not delivered, it is his Juſtice, yet we dye in a good Cauſe, and it is better to ſuffer for well doing, than for evil doing. We dye in a good Cauſe, we dare venture, our Faith is ſuch, For us

to

to live is Christ, and to dye is gain, but whether we live or dye, we are the Lords.

The *Jews* have a great Faith in their *Messiah* to come, and they dye in it.

The *Turks* have a great Faith for their *Mahomets* coming, and they dye in it.

The *Millenaries* have a great Faith for Christs Temporal Kingdom, with the Saints alone for a Thousand years, and they dye in it.

If these men have such hope upon such slender Grounds, shall not we much more, upon a surer word of Prophecy, that hath hitherto come to pass, and hath been fulfilled in every tittle? This is our Comfort, we will not let go our hold, though *Satan* hath sifted us, as the Wheat is sifted; yet Christ hath prayed for us, that our Faith shall not fail, nor the Gates of Hell prevail against it; and we will live and dye in this Faith, by the Grace of God.

Obj. The Prophet is a Fool, and the Spiritual man is Mad, much Confidence as well as Learning hath made him Mad. What will this Babler say? He seemeth to be a setter-forth of strange things, and he speaketh of a Resurrection.

Sol. We preach Christ Crucified, to the *Jews* a stumbling Block, and to the *Greeks* Foolishness; but unto them which are called, both *Jews* and *Greeks*, Christ, the Power of God, and the Wisdom of God: Because the Foolishness of God is wiser than Men, and the weakness of God, is stronger than Men; God hath chosen the Foolish things of the World, to confound the wise; and the weak things of the world, to confound the things which are mighty, and base things of the World, and things which are despised, God hath chosen; yea, and things which are not, to bring to nought things which are; that no flesh should glory in his Presence. I am not ashamed of the Gospel of Christ, for it is the Power of God unto Salvation, to every one that believeth, to the *Jew* first, and also to the *Greek*.

Obj.

Ob. Every Tub ſhall ſtand upon its own bottom.

Sol. Provided it have a good Foundation, not elſe.

Ob. I muſt anſwer for my ſelf, take you no care.

Sol. Keep there, but reject not a charitable care, and ſee that your Cauſe be good.

SECT. XIII.

Apology. I thank God I have ſuch thoughts as theſe. *David* had them in his low condition, when he was as the man that had been long dead, lying in the Grave, and out of the mind of others, but full of hope in his own mind. God's Rod and his Staff comforted him, and ſo it does me, and being thus filled with God's promiſes, I find no room for the vain and empty things of this World. And as *David*'s hopes came to paſs at laſt, ſo ſhall mine, and the hopes of all that fear God. I have ſtudied all I can to find Comfort in Sorrows but I can find none, but in God and a good Conſcience, all the reſt is vanity of vanities, and vexation of Spirit. The Sum of all is fear God, and keep his Commandments, for that is the whole Duty of Man, and that will bring a man peace at the laſt.

What did all our Wit and Wealth and Power do us good in Twenty years War? We ruined our ſelves at the laſt. They that fought ſo long, could never obtain their ends, all ended in deſtruction, but God bringeth all things to paſs at the laſt. When ſhall we be ſetled, and how? Never till we embrace and hold faſt the true Religion. Chriſtians were perſecuted, but they conquered ſtill by ſuffering. *Jews* truſted to *Egypt* for Chariots and for Horſes, but all was a broken Reed. Leave thy Fatherleſs Children to me, I will preſerve them alive, and let thy Widdows truſt in me. We ſhall have the better of it at the laſt. When you ſee it you will believe it, but we believe it, before we ſee it. Ye have not ſo much Faith, it ſeems, as we have, according to our Faith, ſo ſhall it be unto

unto us. Lord we believe help thou our unbelief. Lord increaſe our Faith.

What is contended for among us? A Temporal Kingdom, The Good Old Cauſe, who ſhall be greateſt, who ſhall be uppermoſt? This will not do, but whoſoever will be leaſt among us, he ſhall be greateſt, he ſhall be uppermoſt, this will do. I like the Praying People, as they call themſelves, for their Prayer, I ſhould like them better if they would leave their fighting, I dare not truſt them in their long Prayers to dev our Kings Houſes, and Prieſts Houſes, and Widdows Houſes, and Fatherleſs Houſes, and Strangers Houſes. Let them lay down the Arms of Fleſh, and take up the Arms of the Spirit, and we will pray with them, and if occaſion be, fight with them and for them in a good cauſe when lawfully called, not againſt Lawful Powers, but againſt unlawful Rebels and Invaders. And for the other Party, were it not for the palpable, intollerable Errors of Papal Supremacy, Infallibility, Tranſubſtantiation, Truce breaking, Aſſaſſination, &c. In other Truths we would gladly give them the right hand of fellowſhip. But what eſſential Doctrine do we Proteſtants differ in, if we can tell? Let there be no ſtrife between us, for God's ſake, for we are Brethren. What my Brother, the Son of my Mother, that ſucked the ſame Paps together, my Mothers Children were angry with me, and wounded me in my Mothers Houſe. *Quò non penetras livor improbe, quidne ſcabræ malignitatum clauſum?* ἢ σὺ τέκνον, ἢ σὺ Ἄδελφε. O this is hard, Who can bear it? What not all the *Enoticows*, *Interims*, Confeſſions, Comprehenſions, Condeſcentions, Will nothing do? A wide Door is opened for all Chriſtians to unite againſt the Common Enemy the Turks that are as *Hanibal* at our Gates, but we do not ſtir a foot to agree among our ſelves, becauſe of Pride and Profit, to put by the Plague, and Shame of Chriſtendom. There wants not a great price in our hand if we had a

heart to take it. Now is the time, now is the day of Salvation or never.

Thus I poor wretch ſtrive to ſettle and comfort my ſelf and you, all I can, but all is nothing without God. When the Woman in the time of Famine, cryed out to the King paſſing by upon the Wall, ſaying, Help my Lord, O King. He ſaid, if the Lord do not help thee, whence ſhall I help thee? Out of the Barn-flore, Or out of the Wine-preſs? So we may cry our hearts out for help from God or man, except our hearts rely upon God alone, and our Conſciences are pure from the blood of all men.

I Communicate my thoughts to the World, to comfort them under God with ſuch Comforts, as I have received from God, if they will imbrace them, if they find fault, let them produce better, if they can (if they do I ſhall not find fault, but thank them.) *Si non, his utere mecum.*

I have emboſomed my own Soul, my heart is enlarged, I am filled as the Moon at the full. *O ſi eſſet feneſtratum pectus.* It is my love, and goodneſs not to be deſpiſed from the meaneſt Swain.

Theſe good thoughts come into my mind, in theſe diſtracted times, and ſurely the worſt of troubles occaſion and ſtir up the beſt of thoughts, and ſuch ages, by the good hand of God have produced moſt excellent of men. I take it for a great mercy, that there are ſuch rare Saints and Servants of God, that keep themſelves unſpotted from the World, in the midſt of a crooked and perverſe Generation, hating the Garments ſpotted by the Fleſh, abounding ſo much more in Grace and Goodneſs as the World abounds in Sin and Wickedneſs, of whom the World is not worthy, nor am I worthy to pour water on their hands, or carry their Books after them, but deſire to ſit at their feet to learn and imitate their great Learning and Piety, whom God preſerve. Theſe things comfort me till deliverance come, and will comfort me, if it were

come

come, becauſe I believe that the Grace of God is ſufficient for us all, though the Thorn be in the Fleſh, and the Meſſengers of Satan be ſent to buffet us. Let the Reader pardon me for this largeneſs, in ſo ſad a ſeaſon, and upon ſo ſolemn an occaſion of Faſting and Praying in our greateſt extremity. I ſhall ask his pardon but this once; I will trouble him no more in this kind. I hope I ſhall never have the like occaſion, the Storm will blow over. I have told him my mind in this matter, if he pleaſes to hear it; if not, I am where I was, and he is where he is, let him uſe his diſcretion. But whether he will pardon me or no, for 'tis hard to pleaſe, I may pray for him, though he be my deadly Enemy, and that will not hurt him (tho he would hurt me,) except he refuſes to pray for himſelf.

SECT. XIV.

I conclude with the word of God, and Prayer. Famous are the Examples of *Noah*, *Abraham*, *Jacob*, *Joſeph*, *Moſes*, *&c.* Who through Faith ſubdued Kingdoms, wrought Righteouſneſs, obtained Promiſes, ſtopped the Mouths of Lions, quenched the violence of Fire, eſcaped the edge of the Sword, out of weakneſs were made ſtrong, waxed valiant in Fight, turned to flight the Armies of the Aliens, Women received their dead raiſed to life again, and others were tortured not accepting deliverance, that they might obtain a better Reſurrection, others had trial of cruel mockings and ſcourgings, yea, moreover of Bonds and Impriſonment. They were ſtoned, they were ſawn a ſunder, were tempted, were ſlain with the Sword. They wandred about in Sheep-skins, and Goat-skins, being deſtitute, afflicted, tormented (of whom the World was not worthy,) they wandred in Deſerts and in Mountains, and in Dens and Caves of the Earth. And theſe all having obtained a good report re-

ceived not the Promiſe. God having provided ſome better thing for us, that they without us ſhould not be made perfect. Conſider what I have ſaid, and the Lord give you underſtanding in all things.

A

PRAYER.

O Thou that heareſt Prayers, unto thee ſhall all Fleſh come. We bow the Knees of our Hearts, to thee the God and Father of our Lord Jeſus Chriſt, of whom the whole Family in Heaven and Earth is named, that thou wouldeſt be pleaſed to grant unto us, according to the Riches of thy Grace, to be ſtrengthned with might by thy Spirit, in the Inner Man, that Chriſt may dwell in our Hearts by Faith, that we, being rooted and grounded in Love, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height, and to know the Love of God, which paſſeth all knowledge; that we may be filled with all the Fulneſs of God, through Jeſus Chriſt our Lord, and unto him that is able to do exceeding abundantly, above all that we can aſk or think, according to the Power that worketh in us, even unto him be Glory in the Church of Chriſt Jeſus, throughout all Ages, World without End: Amen. *For whoſe ſake we pray for the whole World, eſpecially for thoſe that have remembred thee their God, and are entred*

into

into Covenant with thee, against the World, the Flesh and the Devil, that they may continue thy faithful Servants unto their Lives end, and that the Gates of Hell may never be able to prevail against them. And more especially we pray for that part of thy Church which thou hast planted in these Kingdoms of Great Britain *and* Ireland, *and peculiarly for thy Servant, our most Dear and Dread Soveraign Lord* CHARLES, *by thy Grace and amazing Providence, of* England, Scotland, France, *and* Ireland *King, Defender of the Faith, and in all Causes, and over all Persons, as well Ecclesiastical as Civil, in these his Majesties Realms and Dominions next and immediately under Thee and thy Son Christ Jesus, Supreme Head and Governor. Give him the precious things of Heaven for the Dew, and for the Deep that coucheth beneath, and the precious Fruits brought forth by the Sun, and the precious things put forth by the Moon, and the chief things of the Ancient Mountains, and the precious things of the lasting Hills, and the precious things of the Earth, and fulness thereof; and the good Will of him that dwelt in the Bush come upon the Head of* Joseph, *and upon the top of the Head of him that is separated from his Brethren, that he may be unto them a nursing Father, the Light of* Israel, *and the Breath of their Nostrils. Endue his Soul with Princely Virtues, and everlastingly reward him. Grant him a long life, a happy Reign, a glorious Victory over all his Enemies, and a happy Succession after him. Let his Enemies be clothed with shame, and let confusion of Faces for ever fall upon them: Smite through the Loyns of those that hate him, and Plague all those that offer to rise up against him. Let an Excellent Spirit from the Most High God always rest upon him: Make him Wise and exceeding Valiant and Couragious, even as an Angel of God, able to go in and out, before this Mighty, Stubborn, Divided and Dis-*

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contented People committed to his Charge. Guard him with Holy Angels, and Loyal Subjects, that the Sons of Violence may not come near to hurt him; but upon his own Head, and the Heads of his Posterity, let the Crown flourish, so long as the Sun and Moon shall endure. Bless His Royal Consort Queen Catherine, the Illustrious Prince James Duke of York, and all the Royal Family. Bless the Lords and Others of his Majesties Most Honourable Privy-Council; together with all the True-hearted Nobility, Gentry and Commons of the Land, that they may be Obedient to thee their God, Loyal and Faithful to their Prince, truly loving and honest one to another. Remember this whole Kingdom, and save us from the noisome Pestilence, from the hurtful Sword, from the devouring Fire, from the overflowing Waters, from Storms and Tempests, and all fatal Changes and Chances, good Lord deliver us; that we may lead a healthful and a quiet and a peaceable life before thee in all Godliness and Honesty, that there may be no more decay, no more leading into Captivity, nor no more complaining in our Streets. Happy, O happy are the People that are in such a case, yea, blessed are the People which have the Lord for their God. O do thou deliver us, and be merciful unto our crying sins for thy Great Names sake, that though heaviness have endured upon us, for a long and dark and dismal night, yet Joy may come unto us in the Morning, that we may see the Salvation of our God in the Land of the living; the living, the living they shall praise thee, as we do this day, O let us live, that we may praise thee. Bless all those that wait at the Altars of Religion and Justice, by what names or titles soever they be dignified or distinguished, the most Reverend the Archbishops, the right Reverend the Bishops, and all the inferiour Clergy, together with the Reverend Judges and Magistrates of the Land. And that there may never want a continual supply of able Men, fit

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to do thee true and faithful service, both in the Church and State. Bless all Schools and Nurseries of Religion and Learning, especially the two famous and flourishing Universities of this Land, Cambridge *and* Oxford, *that from those two Fountains, may be derived such pure streams as may make glad and refresh the City of our God, that we may never want a faithful Prophet, nor a Religious Seer, nor a Learned Guide to go before us, such as may be able to divide the word of God aright, like workmen that need not to be ashamed, shewing both in their Doctrine and in their lives uncorruptness, gravity and sincerity, and Men of Wisdom and Courage to execute true Justice and Judgment, that Justice may run down like Water, and Judgment like a mighty Stream, that the blind may no longer lead the blind, lest they both fall into the Ditch. Remember the Afflictions of* Joseph, *for they are many, Comfort the comfortless, bind up the broken hearted, confirm the weak hands, and strengthen the feeble knees, uphold all them that stand, and lift up all such as are down. Remember the Sons of Sorrows, and the Daughters of Mourning and Lamentation, those that feed upon the Bread of Anguish, and drink the Water of Bitterness every day, those that are fast bound in Misery and Iron, into whose very Soul the Iron enters, those that fly to the Clefts of the Rocks for safety, and cling to the top of the ragged Rocks for want of a covering, that hide themselves in Caves and Dungeons of the Earth, and wander about in Deserts and Mountains, Clothed in Sheep-skins and Goat-skins, being afflicted, destitute and tormented, that cry mightily unto God in the bitterness of their Souls, and no man heareth them nor regardeth them, of whom the World is not worthy. Remember those that are forgotten by the Sons of men, whose wants are never known, and whose complaints are never heard, those that mourn in secret and*

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have not to comfort them. Behold the Tears of them that are oppreſſed, how they run down their Cheeks every day, and there is none to comfort them. Behold how on the ſide of thoſe that do oppoſe them there is great might and exceeding Malice, but as for thy Servants there is none to comfort them. Ariſe O God, defend the Poor, maintain the cauſe of the helpleſs, help all thoſe to fight that ſuffer wrong, and puniſh thou the wrong doer. O Thou that knoweſt the wants of all men, and underſtandeſt all their complaints, and art only able to relieve and comfort them. O thou that art rich in mercy and abuudant in tender compaſſions and loving kindneſſes towards the Sons of Men. Sprinkle thy favours, we beſeech thee, upon the ſeveral objects of Miſery, that are abroad in the World, according to the ſeveral neceſſities and extremities which they are in for the Lord's ſake. Give unto thy Servants the Spirit of Faith, and Patience, and Perſeverance, and Aſſiſtance, and Aſſurance, and of the fear of the Lord, and when the great Lord pleaſes, and how the great Lord pleaſes; Open thou the Door of Hope and Comfort unto them, if it be thy will in this life, that they may ſee the ſalvation of the Lord in the Land of the living, and praiſe thee in the great Congregation, and declare what thou haſt done for their poor Souls. Becauſe they are but Duſt, and the Breath is in their Noſtrils, and are but of Yeſterday, and to Morrow ſhall not be, therefore, be not always chiding, leſt the Spirits of Men ſhould fail before thee, and the Souls ſhould dy and periſh which thou haſt Created. Nevertheleſs not their Wills, nor our Wills, nor the Wills of Angels or of Men be done, but thy Will be done, even thine, O Lord our God, who doſt all things according to the Courſe of thine own Will, and wilt make every thing to work together for thine own great Glory, and for the good of all thoſe that fear thee; and as for us we will be doing good

and wait upon God and hold our peace, for 'tis good to wait upon God, and they that wait upon God shall not be ashamed, for the patient expectation of the meek shall not perish for ever, and through the tender compassions of our God, we, even we, shall never miscarry. And for the Publick good and welfare of this Church and Kingdom, O Lord discover the depths of Satan, and bring to light the hidden work of Darkness, that all the misterious contrivances of wickedness, which are secretly formed in the bosom of Hell it self, against Thee and thy Holy Child Jesus, and the Annointed of the Lord, and all the Reformed Protestants here and beyond the Seas, may be brought forth into the light of the open Sun, that the hopes of Hypocrites may perish, and the expectation of Deceivers may be cut off, as the Spiders Web before thee. But that all those that fear thee in the honesty and simplicity of their Souls, and desire to be obedient in the Land, may be glad in thee and rejoyce in thy Salvation, and may say evermore, the Lord be praised. O put a Hook into their Nose, and a Bridle into their Lips, and curb their Barbarous and monstrous malice, that it may enlarge its self no further; tho the Waters rage and swell and rore and threaten to swallow us up, command them to be quiet and stop them in their full carere, and say it is enough, so we that be thy People and the Sheep of thy Pasture shall give thee thanks from day to day, and will be shewing forth thy praise from Generation to Generation. The living, the living they shall praise thee, as we do this day. O let us live, that we may praise thee. Remember our Friends our Kindred and all our acquaintance, all that are near and dear unto us, whomsoever in our hearts we do remember, or whomsoever we are bound to remember, the Lord God in mercy remember them all for good, and do them good, abundantly above all that we are ever able to ask or think. Lord be gracious to our Enemies, and

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turn thou their hearts, and deliver us and ours, and all thine, out of all the Snares and Cruelties and Treacheries of wicked and ungodly Men, and ſend us Health, Peace and Truth, in our days and for ever, through Jeſus Chriſt our Bleſſed Lord and only Saviour, to whom with the Father and the Holy Ghoſt, be all Honour and Glory World without end. Amen.

FINIS.

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Advertiſement.

THere is lately publiſhed by the Author, a Book in Folio, entituled the difference between the OLD and NEW Teſtament, Concerning Things Commanded to be done, and Concerning Things promiſed to be had in them; Demonſtrating the High Diſpenſation of the GOSPEL above the LAW: In two Volumes. To be ſold by Robert Clavel, *at the* Peacock *in St.* Pauls *Church-yard,* 1681.